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DISSERTATIONS

On the following

S U B J E C T S,

V I Z.

- | | |
|---|---|
| 1. The Mosaick Account of the Creation and Fall of Man. | 3. The Divinity and Satisfaction of Christ. |
| 2. On ORIGINAL SIN. | 4. Justification by Faith. |
| | 5. And the Sin against the Holy Ghost. |

Together with

A PARAPHRASE on St. *Paul's* Epistles
to the *Romans* and *Hebrews*.

By *PHILALETHES*.

To which is prefixed,

A LETTER from the late learned *Joseph Roper*, D.D.
to the Author.



L O N D O N :

Printed for JOHN WHISTON, at Mr. *Boyle's*-
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M.DCC.L.

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A. PARATHANAS on St. Paul's Epistle to the Romans and Ephesians.

BY T. J. L. A. F. V. E. S.



RECEIVED
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P R E F A C E.

A FRIEND of mine having desired me to let him carry my Papers along with him to London, where he was to pass the Winter, I consented to it, upon Condition that no body but he and a certain great Man should see them. But, about three Months after, hearing that my Friend's easy Temper had made him forget both my earnest Request, and his express Promise; I wrote to him to desire him to recall my Papers. Whereupon the Reverend Doctor Roper sent them back to him, with the following Letter;

Doctor ROPER's Opinion of this Book,

Bread-Street Hill, Feb. 28, 1745.

Dear S I R,

“ I T was with some Regret that I parted
“ with the Papers you put into my
“ Hands, before I had given the Whole a
“ careful Perusal. The Satisfaction they
“ gave me, as far as I had Leisure to read
“ them, was a great Temptation for me, had
“ other Business allowed of it, to have gone
“ farther with them.

“ The Author is certainly a thoughtful and
 “ learned Man, and pursues his Argument,
 “ where it leads him, with great Appearance of
 “ Sincerity and Ingenuity : But as he does not
 “ speak the Language of the Church of *Eng-*
 “ *land*, when he comes to treat of the Eternity
 “ of the Son of God ; on the contrary, by the
 “ Terms he uses, plainly disagrees with her,
 “ in that important Article ; it cannot be
 “ supposed that the ——— should give any
 “ Encouragement to the Publication of his
 “ Book. There can be no other Objection,
 “ as far as I have gone, to his Performance ;
 “ and 'tis a Pity that Objection should not be
 “ removed from a Work which seems to
 “ have so much Merit, in every other Re-
 “ spect.

“ I question not but he has carefully con-
 “ sidered this Subject ; though I should hope
 “ that another Perusal of Bishop *Pearson's*,
 “ *Bull's*, and Dr. *Waterland's* Writings upon
 “ it might set him right, in this one Article,
 “ and then all the rest would be well. Has
 “ he read Dr. *Stanhope's* Sermons at Mr.
 “ *Boyle's* Lectures, and Dr. *Stephens's* of *Ply-*
 “ *moueth*, in both which he would find the
 “ Difficulties

P R E F A C E. v

“Difficulties of the *Arian* and *Socinian* Systems well set forth?

“Were I to advise him, it should be to submit his Papers to his Grace of *Canterbury*; which I think he might safely do, from the Opinion I have of his great Candour, who would certainly read them, either by himself, or by one of his Chaplains.

“It is possible you may prevail upon your Friend to re-examine this Question. The Ingenuity he shews gives me great Hopes, that he might alter his Opinion, upon another Review of it; at least, I sincerely wish it might be so. And, if this was done, I make no Question but his Book would meet with great Encouragement from ———, and from the learned World.”

Though I am extremely concerned to remove, as soon as I can, the Strength of the Objection this Gentleman makes against my Papers; yet I cannot do it, before I have begged of my Readers not to overlook his Christian Temper. I was a perfect Stranger
to.

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to the Reverend Doctor ; and I differed from him, in a Point which, in his own Judgment, is of great Importance : And yet he does not bring any railing Accusation against me. On the contrary, where he thinks he may speak well of me, he does it, even beyond Measure ; and, where he thinks I am blameworthy, he chuses rather to pity than blame me.

“ 'Tis a Pity, says he, that Objection
“ should not be removed from a Work which
“ seems to have so much Merit, in every
“ other Respect.”

Now to the Objection, that I do not speak the Language of the Church of England, when I treat of the Eternity of the Son of God. I answer, that, if we believe La Fontan, who, for several Years, lived familiarly with the Indians, what the Popish Missionaries tell them about Transubstantiation, and other Absurdities, which are peculiar unto them, does not make them so averse to our Holy Religion, as what we, as well as they, tell them about the Incarnation of God.

“ The

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“ The great Article, *says he*, that they
“ stick most at, is the Incarnation of God.
“ They exclaim against the Supposition,
“ that the divine Word was shut up, for
“ nine Months, in the Womb of a Wo-
“ man; and say, that it is a Thing unheard
“ of, that, for the Expiation of *Adam's*
“ Sin, God should put God to Death to sa-
“ tisfy himself: That the Peace of the
“ World should be brought about by the
“ Incarnation of God, and his shameful
“ Death. And they maintain that a Man
“ ought never to strip himself of the
“ Privileges of Reason, that being the no-
“ blest Faculty with which God has en-
“ riched him; and that, forasmuch as the
“ Religion of the Christians is not put to
“ the Test of their Reason, it cannot be
“ but that God ridiculed them, in enjoin-
“ ing them to consult their Reason, in or-
“ der to distinguish Good from Evil. Up-
“ on this Score they affirm, that Reason
“ ought not to be controuled by any Law,
“ or put under a Necessity of approving
“ what it does not comprehend; and, in
“ fine, that what we call *an Article of Faith*,
“ is an intoxicating Potion, to make Rea-
son

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“son reel and stagger out of its Way;
“forasmuch as the pretended Faith may
“support Lyes, as well as Truth, if we
“understand by it a Readiness to be-
“lieve, without diving to the Bottom of
“Things.

“They pretend that, if they had a
“Mind to talk in the Language of the
“Christians, they might, with equal Rea-
“son, reject the Arguments proposed by
“them against their Opinions, and plead
“that their Opinions are incomprehen-
“sible Mysteries; and that we must not
“pretend to fathom the Secrets of the
“Almighty, which are placed so far a-
“bove our weak Reach. And he adds
“farther, that the greatest Length the Je-
“suits can bring them to, is to acquiesce,
“after a savage Manner, contrary to what
“they think; for they have no other
“Design, *says he*, in approaching to the
“Place of Worship, than to snatch a-
“way a Pipe of Tobacco, or to ridicule the
“good Fathers.” *La Hontan's New*
Voyage to North America, Vol. II. p. 22,
23, 24, 25,

And

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And the Reverend Dr. Bearcroft, Secretary to the Honourable Society for propagating the Gospel in foreign Parts, declared, before that Honourable Society, in his Sermon on Friday, February 15, 1744, P. 199, " That it is found by the best Proof, " that of Experience, that it is to no Purpose " to talk to them of our Religion."

Since then both Papists and Protestants do own, that it is to no Purpose to talk unto the Indians about our Religion, and that the great Article, they stick most at, is the Incarnation of God; an Article which the English, as well as the Romish Church, teaches unto them: What can a Man, who is ordered to pray that the Kingdom of God may come, do less than to examine, whether that Language, which does so forcibly keep that Kingdom from coming, is agreeable to the Scripture, or not? And if, upon Examination, he thinks it is not, what can he do less than to publish his Thoughts, that Christians may see whether, or no, there is any Solidity in them? I really believe he can do no less.

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Therefore I publish them, wishing them no other Success, good or bad, than that which they really deserve; I not having writ them, with the Design to contradict my Betters, or to impose upon my Equals; but with a sincere Desire, that, the Gospel being preached such as God has been pleased to bless the World with, none of his Creatures may scruple to receive and obey it.

And would to God that the Thought, that Religion, in its original Purity and Simplicity, is easier taught, learnt, and defended, than in any other Way, would incline the Members both of the Honourable Society for propagating the Gospel in Foreign Parts, and of the two Universities, to peruse this Book, since the Judgment of Gentlemen of so much Learning, Piety, and Integrity should pass upon it, could not but be decisive.

Before I speak of Scripture Christianity, I think it will not be improper to take Notice of

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of the Objection the Deists have raised against the Scripture.

They say that what may be known of God, may be learnt from the Works of the Creation; and what we owe to him, to ourselves, and to other People, may be learnt from our Conscience, which accuses and excuses us, according as we have acted either contrary or agreeably to our Duty; and therefore that the Scripture is needless, and consequently no divine Revelation but a human Imagination.

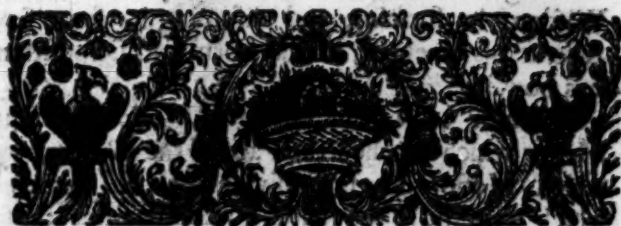
In Answer to this Objection, I own that what may be known of God may be learnt from the Works of the Creation; but not what may be known of Man, viz. that he is born a Child of Wrath: That he may become a Child of Love: By what Means, and upon what Terms, he may become such a Child: Truths which, being of great Moment for us to know, shew that the Scripture, which teaches them, is so far from being needless, that it is, on the contrary, profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.

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Works. 2 Tim. iii. 16, 17. *And that those Events which no human Penetration could foresee, and which have happened exactly as the Scripture had promised them, some Hundreds of Years before, do evidently shew, that Prophecies came not, in old Time, by the Will of Man; but that holy Men of God spake, as he, by his divine Energy, moved them.* 2 Pet. i. 21.



THE
 Righteousness, that the Man of God may be
 perfect, thoroughly furnished unto all good
 Works.



THE
MOSAICAL ACCOUNT
OF THE
CREATION, &c.

BEFORE God made this World, he created the Matter wherewith he made afterwards Heaven and Earth, and all that they contain.

For Heaven and Earth were not at the Creation as they are now; the Earth was then without its proper Form, and was void of those Plants and living Creatures which now adorn and inhabit it; and there was neither Motion nor Light in that immense Space of Matter, wherein the Earth, the Sun, the Moon, the Planets and Comets do now move.

B

But,

But, God having display'd his infinite Power in Creating this Matter, he next display'd his infinite Wisdom in forming and disposing it, some few Alterations excepted, in that Form and Disposition it is now in.

In order to which, he gave Motion to that Matter which touched the Face of the Waters, by which Motion he first divided those Particles which were fit to be made luminous from those which were not so; which Particles at his Word of Command receiv'd that Property, making the Day, whereas those which were not made luminous made the Night.

This God did the first Day.

II. He threw the Waters into several Divisions, and made a Firmament between each Division. This, which God began on the first Day, by the Motion which he then gave to Matter, he ended on the second.

III. That Division of Water, which was round about our Earth, he threw into a Bason which he sunk upon it for that Purpose, which Bason thus fill'd with these Waters he called Sea; whereas he call'd Earth the Land, which was clear of it. Which Earth, containing those Particles of Matter which were fit to make Grass, the Herb yielding Seed, and the Fruit-Trees, whose Seed is in itself, at God's Word of Command, brought forth those Plants. All this, which had been a preparing from the very first Day, when God gave Motion to Matter, he ended on the third.

IV. The Matter which was fit to make the Sun, to make the Moon, to make the Planets and Comets, which to us appear as so many Stars, having been a gathering, during the three preceding Days, in such Places as were proper,
God

God upon the fourth made those various Bodies, making the Sun at such a Distance, both from the Earth and those Bodies, as was proper for him to cast his Light upon them all, and they at such a Distance from the Earth, as was proper for them to reflect it upon it. And as they never reflect this Light more sensibly upon our Horizon, than when the Sun is off from it, they as surely distinguish the Night from the Day, as the Sun, when he is upon our Horizon, distinguishes the Day from the Night. And as the various Appearances of those luminous Bodies are regular and exact, so they are a fit Rule unto Men to distinguish Seasons, and Days, and Years.

The Matter fit and proper to make the winged Fowls and the Fishes, being in the Waters, God, upon the fifth Day, used it to that Purpose; so that, at his Word of Command, the Waters brought forth abundantly the moving Creature that hath Life, and Fowls that might fly above the Earth, in the open Firmament of Heaven.

The sixth, God made out of the Earth the Beast after its Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after its Kind.

And having thus made Heaven and Earth, and stock'd the Earth with all manner of Productions, and stored the Heaven with various luminous Bodies to enlighten the Earth and cherish those Productions, he summon'd all his Attributes to join in making a Creature fit and worthy to possess the Earth, as Master of it, to rule and govern all the living Creatures upon it, as their King; and, as Priest of the World, to offer him Praises and Thanksgivings for the Creation of it, and for the high Rank he had given him in it.

So God created Man, Male and Female created he him, not after the Image and Likeness of his Power and Wisdom only, but after the Image and Likeness of all his divine Attributes ; for God did not create Man by Word of Command, as he had done the rest of the Creation, but with mature Deliberation, as a Creature of much greater Account than any other : For, first, he made the Body of Man out of the Dust of the Earth. Secondly, He breath'd into the Nostrils of that Body the Breath of Life, so that Man became a living Soul ; that is, this earthly Body, together with this Breath of Life, made up that Creature which we call Man : This earthly Body being made subject and given to this Breath of Life or Soul, as a Means for him to hear, to smell, to see, to feel, to taste, and, in a word, to enjoy all the good Things which God intended to give him. Thirdly, God imparted Reason to this living Soul, that he might be as reasonable as well as a sensitive Creature, and that to the end he might be capable of exercising that Dominion over his living Creatures, and of enjoying that high Rank over the Works of his Hands, which he intended to give him ; so that this living Soul, by this additional Gift of Reason, became a free Agent ; that is, he was no longer under the Necessity of following his own Sensations, but might deliberate upon his own Actions, and do what was most just, most good, and most holy for him to do : A Privilege so great, that it raised Man, from the Likeness of Brutes, to that of God.

As soon as God had made Man, he brought unto him every Beast of the Field, and every Fowl of the Air, that he might give them Names. And whatsoever *Adam* call'd every living Creature, that was the Name thereof. And, he being

being fatigued with giving Names to so many Creatures, God caused a deep Sleep to fall upon him, and, whilst he slept, he took one of his Ribs and closed up the Flesh instead thereof; and the Rib, which the Lord God had taken from Man, made he a Woman.

Thus God having in six Days finish'd Heaven and Earth, and whatever they do contain, and seeing that not only every individual Thing which he had made was good, that it was endowed with Qualities fit and proper to answer those Ends for which he had made it, but that all together were very good; that is, were in such perfect Agreement and Harmony amongst themselves, that they would not prevent, but rather help one another to answer those Ends: He made the seventh Day to be for ever, unto Man, a Day of Praises and Thanksgivings, by giving him upon that Day all those good Things which he had made for him, viz. the Earth to replenish and subdue, and Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living Thing that moveth upon the Earth. He gave him likewise every Herb bearing Seed which is upon the Face of all the Earth, and every Tree in the which is the Fruit of a Tree yielding Seed, for his Meat. And the Garden of *Eden*, a Place which in his infinite Wisdom he had formed and planted, with the Design that it should excel all the other Parts of the Earth, both in Beauty and Goodness, for his Habitation, to dress it and keep it, with a Promise, that so long as he who was a free Agent did by his Obedience keep up with him, his Creator, his Relation of Dependent; he who was the Preserver, as well as the Creator of all Things, would preserve and maintain amongst them all that perfect Agreement and Harmony,

which made them all to be very good : But declaring withal that his dissolving this Relation with him would inevitably bring the Dissolution of that perfect Harmony ; so that they would no longer promote one another's Welfare, but, by their continual jarring and disagreeing with one another and with him, would promote both theirs and his own Ruin. And, for Pledges of the Veracity both of his Promise and Declaration, he gave him two remarkable Trees, allowing him to eat of the Fruit of the one, as well as of all the other which grew in the Garden ; but forbidding him, under Pain of Miseries and Death, not to eat nor touch the other. The Tree, whereof *Adam* was allowed to eat, was called the Tree of Life ; that, which he was neither to eat nor touch, was called the Tree of the Knowledge of Good and Evil ; not so called for any Virtue in them, either to preserve Life, or communicate Knowledge ; for, tho' *Adam* had eat never so much of the one, yet he was to lose his Life, if ever he eat of the other ; but so called, because the one was a Pledge of the Veracity of the Promise, that God would maintain that Harmony which he had establish'd amongst all his Creatures ; so that none should hurt *Adam's* Life, but all would promote his Welfare and Happiness. And because the other was a Pledge of the Veracity of what God had declared, viz. that the very Day *Adam* should by his Disobedience dissolve his Relation of Dependent to him, that very Day the Harmony which was between him and every Part of the Creation should be dissolv'd ; the Consequence whereof would be, that they should no longer promote his Welfare and Happiness, but his Misery and Death till they had effected it ; so that that very Day he should know what Goods he had lost,
and

and what Evils he had brought upon himself by his Disobedience.

The Lord God caused these two Trees to grow in the midst of the Garden, that, in what Part soever of it *Adam* should meet with new Gratifications, he might see the Pledge of the Promise that God would keep them all in his Possession. And he caused them to grow near one another, that he might not see the Pledge of the Promise, without seeing in the mean Time the Pledge of the Declaration upon which the Promise was made ; and that he might never be near the Temptation, without being likewise near that which might prevent him from yielding to it. And he would have them both bear Fruit, that *Adam* might never be tempted to eat of the forbidden one for Lack of another.

Thus God having secured *Adam* and *Eve* against all Temptations to Disobedience, by Means so proper and Motives so strong as the Preservation or Loss of their happy Life ; he permitted the Devil, an envious Spirit, to give them the Opportunity to pay him that Obedience which was both his Due, and the only Security of their Happiness.

Whereupon this envious Spirit suspecting that, of all the Beasts of the Field, which had, as Dependents, accompanied *Adam* and *Eve*, when God brought them both into the Garden, none could more easily have escaped *Eve's* Notice than the Serpent, with God's Leave, he pitched upon him, as a proper Tool for him to tempt *Eve* into Disobedience. Therefore, when he saw her near the fatal Tree without her Husband, he enabled the Serpent to speak, and made him speak to her not as a Creature that was her Dependent, but as an independent one, who was in the Garden, when

God brought both her and her Husband into it.

Am I mistaken, says he, when I think I heard God forbid you to eat of the Fruits of this Garden, which are all excellent?

The Woman, as far as her Experience went, knowing that what the Serpent said concerning the Exquifiteness of the Fruits of the Garden was true, answered without Hesitation: We may eat of the Fruits of the Trees of the Garden, the only Fruit of this, which is in the midst of it, being excepted; for God hath said, you shall not eat of it, neither shall ye touch it, lest you die.

To which the Serpent replied, God has not forbid you to eat of this Fruit, because he knows of any noxious Quality in it, for it has none; therefore depend upon it, that it will no more kill you than it does me, and that the Reason why God has forbid you, is, because he knows it has the Virtue to communicate Knowledge; and that you shall no sooner eat of it, than you shall be independent from him, knowing of your own selves what you are, and are not to eat; for your Eyes shall then be opened, and you shall know as well as he what is for your Good, or to your Prejudice.

Whereupon the Woman considering, that it must needs be good for Food, since the Serpent who had eat of it was not the worse; but according to what he said the better for it; pleased with the Beauty of the Fruit, and persuaded that it was her own Interest to eat of it, since it had the Virtue to make one wise, she took of it and did eat, and gave also unto her Husband with her, and he did eat.

And

And the Eyes of them both were opened, and they knew that they were naked, that is, stripped of their Happiness and unprovided to bear the Alteration which had happened in Nature; which Alteration was so sudden, so violent, that Creatures which were made only for the primitive happy State, unable to bear it, gave by their Death a sad, tho' very expressive, Image to *Adam* and *Eve* of what they themselves were to expect, whilst, to avoid the scorching Heat of the Sun, they were running under a Fig-tree where they made Coverings for their Bodies; full of Shame for having preferred the Suggestion of a Creature, which was one of their meanest Dependents, to the Command of their God, and an imaginary Wisdom to the real one which they enjoy'd; for whereas, before they had disobeyed, they were sure that, so long as they did not eat of the forbidden Fruit, nothing should hurt their Life; now that they had eat of it, they did not so much as know when they should die, though die they must, which filled them with Terror.

However, since what God had promised to *Adam's* Obedience, was the Continuation of that temporal Life and Happiness which he had given him, and that he had threatened his Disobedience with no other Punishment than the Loss of both; there is no Doubt, but that, when upon his Disobedience he had been stripped of them, he would still have been agreeable to God, had he contracted no farther Guilt; but the Misfortune is, that that Disorder and Irregularity Nature ran into, upon his Disobedience, disordered his Appetites, so that he grew fond to disobey; which made him answerable to God, not only for an Act but for a Temper of Disobedience, and made him, from a Child fit for Correction, one fit for

for Destruction ; in which lamentable State, he must for ever have remained, had not God, in his infinite Mercy, appointed an Atonement for this Irregularity of his Appetites, and for all its fatal Consequences, and engraved his Law in his Heart ; that is, made him so sensible of his Duty, as to be able to check and over-rule this Depravity, and to be ashamed and sorry when he should chance to do otherwise. And as God has not yet thought proper to alter this Irregularity in Nature, which assaulted and destroyed *Adam's* temporal Life and Happiness, it is no Wonder if it assaults and destroys ours, as well as his ; and if, making our Appetites irregular as well as his, we stand as well as he in Need of that gracious Atonement:

Though this Disorder in Nature, and in *Adam* and *Eve's* Appetites, which now joined with the whole Creation, to make them miserable, was the necessary Consequence of their having by their Disobedience dissolved the Harmony which was between them and their Creator ; yet the Sun was no sooner low upon the Horizon, than they came to the open Air, full of Hopes that what had happened was not the Consequence of their Disobedience, but only some extraordinary Event, when on a sudden they heard the Voice of the Lord God ; whereupon, full of Terror, they hid themselves under the Trees till God called them out, and ask'd, Where art thou ? Why dost not thou enjoy the Beauty of the Garden, as usual ?

We have, answered *Adam*, been making Coverings for our Bodies, which were not able to bear the Heat of the Sun, and were just come out to the open Air, when we, hearing thy Voice, for Fear even of worse than what we have already suffered, have hid ourselves from thy Presence.

How

How come your Bodies to want Coverings, said God ? Hast thou eaten of the Tree whereof I commanded thee that thou shouldst not eat ?

The Woman, answered *Adam*, gave me of the Tree and I did eat, out of Regard to her, because thou gavest her to be with me.

And the Lord God said unto the Woman, What is this that thou hast done ?

And the Woman answer'd, The Serpent beguiled me and I did eat.

The Devil, and not the Serpent, had beguiled her, but this she did not know ; for God had given her no Information about the Being of an envious and wicked Spirit, not only because she was to obey, whether there was such a Spirit or not ; but because her Knowledge of it would have rendered uneasy a Life, which he intended should be happy ; therefore, in order to give some Comfort to *Eve* in her great Affliction, without speaking a Word of the Devil, he express'd the Sentence which he pass'd against him, in such Words as represented the sad Condition the Serpent and his whole Species were to be reduced to ; not because he had been a Tool to the Devil, in seducing *Eve*, for he, being no free Agent, could not help it ; but because God could not, without acting contrary to his infinite Justice, keep up that mutual Harmony which he had at first establish'd amongst all his Creatures, for their own as well as for Man's Benefit, now that Man had broke his with him.

Therefore the Lord God said to the Serpent, Because thou didst pretend to the Woman that thou wast independent from me, and hast persuaded her that she might be so ; therefore thou shalt go upon thy Belly as the most dependent of all Cattle, and of all the Beasts in the Field. And
because

because that thou didst pretend that thou wast independent of me ; because thou hast eat of the Fruit of the Tree of Knowledge, and hast persuaded her that she should be so, if she did eat of it ; therefore thou shalt no longer eat of the Fruit of Trees, but Dust shalt thou eat all the Days of thy Life ; and because thou didst pretend to lay a mighty Obligation upon the Woman, by these Lyes of thine, therefore I will put Enmity between thee and the Woman, and between thy Seed and her Seed ; it shall bruise thy Head, and thou shalt bruise his Heel.

As to the Woman, he declared that the Consequence of her having used the Equality which he had given her with her Husband, in such a Manner as to prevail upon him to eat of the forbidden Fruit, in Hope of his being made independent by it, would be, that, though she should conceive her Children in Sorrow, yet she should be fond of her Husband, who would not use her the better for her Fondness, but would rule over her, so that she would lose her Equality with him.

And to *Adam* he declared, that, because he had preferred his Wife's Counsel to his Command, which was to be satisfied with all those Fruits which the Garden bore for him freely and plentifully, and not to meddle with the Fruit of the Tree of the Knowledge of Good and Evil ; therefore the Ground would bear nothing freely for him but such useless and troublesome Plants as Thorns and Thistles, which would cost him a deal of Labour to keep under ; that her best Productions would be no longer sufficient for his Food ; so that he should be forced to eat the Herbs of the Field, which the Earth would not yield unto him without great and constant Labour ; that this would be his Condition till he returned

turned to the Ground ; for, though he had made him such a great and glorious Being, yet it was out of the Dust of the Earth he had made him, and therefore unto Dust should he return.

God having thus declared to *Adam* and *Eve* the fatal Consequences of their having by their Disobedience broke their Harmony with him, he ordered them to take the Skins of those Beasts which they had seen dead, and cover their Bodies with them, as they had done with Fig-leaves ; for otherwise they could no more bear the Coldness of the Night, than the Heat of the Day.

And now full of Compassion for this wretched State into which *Adam* and *Eve* had thrown themselves, Behold, said he, Man has brought all these Miseries upon himself, by being made believe, that, like me, he should know Good and Evil, if he did eat of the Fruit of the Tree of Knowledge !

Lest therefore he should bring inevitable Ruin upon himself, by being made believe that he had no Need to work the Ground, but that he shall live for ever, if he does but eat of the Tree of Life, God not only turned him out of the Garden, but made it impossible for him to come any more near to that Tree, by placing, at the East of the Garden of *Eden*, Cherubims, and a Flaming Sword, which turned every Way to keep the Way of the Tree of Life.

The Miseries which *Adam* and *Eve* had already suffered, together with those which God declared should be their Lot and Portion till they returned to the Ground, from whence they were taken, were no doubt great enough to have discouraged them from any Care or Concern about their Lives, had they not seen through them, that God was a merciful,

merciful, as well as a just Being. They were to lose their temporal Life; but was it not better for them to lose it, than to lead it for ever in Pain and Misery? They were turned out of the Garden of *Eden*; but was it not better for them to be put in a Place where they might live, than to be left in one where they should starve, now that the Fruits of Trees were no longer sufficient for their Sustenance? They were debarred from all Access to the Tree of Life; but was it not better for them to be debarred from it, than by having Access to it, and relying upon its imaginary Virtue, to lead an indolent and unactive Life, which would be their unavoidable Ruin?

They were to eat of the Herbs of the Field; but was it not a Blessing that they were allowed so to do, now that those Herbs were a better and more nourishing Food than the Fruits of the Trees? Death had deprived them of some Species of Creatures which were very beautiful; but was it not better for them to have their Skins, than their Company, since without them they could not bear the Coldness of the Night? *Eve* was to be ruled over by her Husband; but was it not better for her to be under his Direction, than to enjoy any longer an Equality, which, even in her State of Innocency, she had used so much to her Prejudice? She was to conceive in Sorrow; but was it not better for her to conceive, though in Sorrow, than not to conceive at all? Especially since what she was to conceive would revenge her of the Serpent for all the Miseries she suffered?

Therefore, in order to recommend themselves more and more to God's Mercy, they resolved to obey his Commands, and observe those Laws which he had writ in their Hearts; to beg his Help and Assistance to check the Unruliness of their

their Appetites, and his Pardon for what they might do amiss; and thus did they behave, and thus did they teach their Children to behave, and God blessed them. But, when their Posterity was grown numerous upon Earth, then it began to pay no Regard to their Forefathers Instructions, and to abandon itself to the Guidance of Lusts and Appetites.

Whereupon, God seeing that the Imaginations, Purposes, and Desires of the best of Men, even of those who called themselves his Sons, were evil continually, he said that he would not always strive to make them better; therefore, if in the End of 120 Years, which he would still allow them, they were not reformed, he would bring a Flood upon the Earth, which would destroy both them and all the living Creatures which he had given them; and that the Destruction would be so general and total, that none but *Noah* and his Family, and one Male and one Female of each Species of living Creatures, should be excepted out of it.

God having, to no Purpose, strove, during these 120 Years, to bring his Sons to a better Mind, he at last broke all the Fountains of the great Deep, which yielded such a Quantity of Water that he opened the Windows of Heaven to let it fall upon the Earth; where it fell in such mighty Torrents for the Space of forty Days and forty Nights, that in the End of that Time the Waters were risen fifteen Cubits above the high Hills and Mountains, and remained at that Height for the Space of one hundred and ten Days more, before they asswaged; so that all living Creatures, except *Noah* and those that were with him in the Ark, were destroyed by this Flood: A terrible and never to be forgotten Instance of the Greatness

Greatness of the Wrath of God against Sensuality and Irreligion; therefore, as some People question the Fact, I hope it will be of some Use to them to shew them the Unreasonableness of their Doubt.

They say that all the Waters which are in the Sea, and in the Bowels of the Earth, and in the Clouds, are not sufficient to make such a Deluge as that spoken of by *Moses*, and consequently that it is a Fiction.

That the Waters which are in the Sea, and in the Bowels of the Earth, and in the Clouds, are not sufficient to make such a Deluge as that spoken of by *Moses*, is what I freely own; since all those Waters are but that one and same Body, which, when God divided the Waters from the Waters, he left upon the Earth for its Good, and not for its Destruction, the Clouds being nothing but the Steam of the Earth and Sea, which, when too heavy for the Air to bear up, falls again upon it; but that the Account *Moses* gives us of the Flood is a Fiction, is what I deny; because he does not tell us that it was made by Waters which did belong, and were usual to our Earth, but by Waters which did belong to the great Deep; by Waters which never came, and would never have come to the Earth, had not God broke the Fountains of it; by Waters which did not fall in Drops, as coming from the Clouds, but in mighty Torrents, as coming from much higher, so that the Windows of Heaven were opened for their Passage; by Waters which fell not upon the Earth in dark and cloudy Weather, but when the Clouds were already spent, and there was nothing to intercept the Light of the Sun; since he does not tell us that the Clouds, as well as the Windows of Heaven, were opened for their Passage; a Circum-
stance

stance which was so terrifying, that, when God made his Covenant with *Noah* and his Posterity, he told him that, whenever it should rain whilst the Sun did shine, his Bow stamp'd upon the Rain would be a Pledge unto them of his Promise, that that Rain would not destroy the Earth.

From all this it follows, I think, that, till something more solid than this Objection is offered against the Account *Moses* has given us of the Flood, we ought to look upon it as a terrible and dreadful Instance of the Wrath of God against Irreligion, and consequently of the indispensible Obligation we all lie under to learn what true Religion is, that we may live accordingly.



ON THE
EPISTLE
TO THE
ROMANS.

THIS Epistle gives us the largest Account of the Salvation of Man, and how God has carried it on from Age to Age, of any we meet with in any of the holy Penmen, viz. that it is effected by the Mercy of God, who appoints and accepts of the Atonement Jesus Christ has made for our natural Depravity, and all the Sins it prompts us to commit.

What caused St. *Paul* to write it to the converted *Jews* at *Rome*, was the false Notion they still had about this Matter, and some scandalous Reflections they had cast upon him.

They thought, it is true, that Jesus Christ was the promised *Messias*; but they thought likewise that we were justified before God, by observing the Circumcision and the Law of *Moses*, and not by his Mercy accepting of the Death of Jesus Christ, instead of our own; and therefore they would not admit of any *Gentiles* into Christianity, except they were circumcised: And when they were told that St. *Paul*, who had converted so many,

many, never required such Things from them ; they answered, that he was no Apostle ; that he was ashamed, and durst not bring such a Doctrine to *Rome*, where he was sensible he would soon be convinced of his Error, and punished if he persisted in it ; but that he preached it among the *Gentiles*, out of Contempt and Spite to the *Jews*.

To the first Part of the Charge he answers, in the very first Chapter, that he was an Apostle ; and in the fifth Chapter, that he had received Apostleship, or Commission, to publish the Faith of Jesus Christ among all Nations, and proper Qualifications to do it with Success.

To the Second, that he was so far from being ashamed of preaching his Doctrine at *Rome*, that, on the contrary, he had made Request to God, if by any Means, now at length, he might have a prosperous Journey to come unto them ; for he longed to see them, that he might impart some spiritual Gifts unto them, to the End they might be established in their Faith ; which would be a great Comfort unto them, as well as to him, to see that they thought alike of the Gospel of Christ. And I would not have you ignorant, Brethren, he adds, that oftentimes I purposed to come unto you, that I might make some Converts among you, even as I have made among other *Gentiles*, but was let hitherto ; God having made me a Debtor, both to the *Greeks* and to the *Barbarians*, both to the Wise and to the Unwise ; but, so much as in me is, I am ready to preach the Gospel to you that are at *Rome* also ; for I am not ashamed, as some People would have it, of the Gospel of Christ, which is all that God, consistent with his divine Attributes, and the degenerate State of Mankind, can do to save us.

And therefore, says he, in the 35th Verse of the viiith Chapter, no Tribulation, no Distress, no Persecution, no Famine, no Nakedness, no Peril, nor Sword, shall deter me, or any true Christian, from professing the Christian Religion; for he that loved us, has made us more than Conquerors in all these Things.

And indeed, that he was not ashamed or afraid that the *Jews* at *Rome* should know what Doctrine he did preach, appears by his Manner of writing this Epistle; for he is continually interrupting the Thread of his Discourse, in order to answer every Objection that might possibly be raised against any Part of it.

Now to the third and last Article of the Charge, that it was out of Spite and Contempt of the *Jews* that he did preach the Gospel to the *Gentiles*, he answers, in the Beginning of the ixth Chapter, that the Consciousness of his godly Affection towards them bore him Witness that he was sincere; when he assured them that he had great Heaviness, and continual Sorrow in his Heart, not only to see that they did reject it, but that they thought that it was out of Contempt to them, who upon many and many Accounts were dear to him, that he did preach it unto the *Gentiles*; and in the first Verse of the xth Chapter, that he was so far from having any Spite against them, that, on the contrary, his best Wishes and Prayers to God were, that he would be pleased to save them; and so far from despising them, that he bore them Record that they had a Zeal of God; but since God was resolved that the *Gentiles* should have the Knowledge of his Son, that they might call upon him, and so might receive the Benefit of his Death; either he, or somebody else, must God have sent unto them, for, Verse 14,

How

How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach with Success, except they be sent? Therefore either we, or somebody else, must God have sent unto unto them. But my Success shews, that I have really been sent, and that it is neither Spite nor Contempt of the *Jews*, that makes me preach unto the *Gentiles*; but my Obedience to the Commands God has laid upon me, who intends to use the Conversion of the *Gentiles*, as a Means to convert the *Jews*.

The main Assertion in this Epistle is, that we cannot be justified before God by our Innocency, nor by the Law of Nature, nor by that of *Moses*, nor by our Deeds and Actions; but that we are so by our Faith in him, by believing what he says, and doing what he commands; he, out of his infinite Mercy, accepting of the Death of Jesus Christ instead of our own, upon Condition that we shall die to our Sins, as Jesus Christ died for them; that, if we thus imitate him in his Death, we shall likewise imitate him in his Resurrection: That the *Gentiles* may have Faith in God; that, if they have it, they are intitled to the Blessing of Justification promised to *Abraham* and his Posterity, though they neither be circumcised, nor descended from that Patriarch.

To make this out, St. *Paul* shews in the first Chapter, that our Actions are not all alike unto God, but that he hates and abhors Immoralities and voluntary Errors, which he has plainly manifested by punishing them, and by increasing his Punishments, as those Immoralities and voluntary Errors increased in the World.

In the Second, that all Men, without Exception, are guilty of some; it was true that the *Jews*, having received their Law from God, pretended to be a Guide to the Blind, a Light to them which were in Darknes, an Instructor of the Foolish, and a Teacher of Babes; but it was no less true that they did dishonour God, by breaking his Law, by Stealing, and by committing Adultery, whilst they made their Boast of the Law which did forbid Stealing and Adultery; and therefore that they were guilty of Immoralities, as well as the *Gentiles*, and consequently would no more be justified before God, by their own Innocency, than they.

In the Third, that the *Jews* would not be justified by the Law of *Moses*, because that very Law said, that there was not one of them that did Good, no not one.

In the Fourth, That we cannot be justified by the Law of Nature, that is, by our Deeds and Actions, by what happened to *Abraham*, the Father of all those that are justified; who was not justified, because his Actions were perfect and justifiable, but because God was pleased to excuse their Imperfection, upon the Account of his great Faith.

In the Fifth, How it comes to pass that we cannot be justified by our Innocency, or by the Law of *Moses*, or the Law of Nature; and says, that it is because *Adam* has communicated to his Posterity that Depravity and Corruption which he had contracted by his Disobedience; but that we are justified not only of that Depravity, but of all the Sins it prompts us to commit, by our Faith in God, who in his Mercy accepts of the Death of Jesus Christ, the second *Adam*, instead of our own.

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In the Sixth, That God accepts of the Death of the second *Adam* instead of our own, upon Condition that we shall die to our Sins and Corruption, as the second *Adam* died for them ; for, if we thus imitate him in his Death, we shall also imitate him in his Resurrection. And that is the Reason that, at our embracing Christianity, we are plunged into Water ; it is to put us in Mind that, if we are willing to have the Benefit of the Death of Jesus Christ, we must part from our present Way of Life ; we must be buried with him, as to our Sins and Corruption, to the End that, when we come out of the Water, we may lead a new Life ; a Life not governed by our Appetites, but by our Reason instructed into the Will of God by Jesus Christ our Lord.

In the Seventh, he concludes that, since Jesus Christ is dead for our Corruption, and to deliver us from its Power, we are therefore by his Death delivered from the Law which was given to convince us of our Depravity, by the Power and Strength it gave to it.

In the Eighth, he infers, that since Jesus Christ has by his Death delivered us from the Law which was given to convince us of our Depravity, by the very Strength and Power it gave to it ; that therefore, true Christians, Christians who do not govern their Lives by their Appetites, but by the Spirit of Christianity, have no Condemnation to fear ; for the Temper of Mind, which the Christian Religion gives to those that sincerely profess it, frees them both from their Corruption and from Death, the Punishment due to it.

First, from their Corruption ; for the Sacrifices of the Law being not a sufficient Atonement for our Sins, and its Motives being too weak to deter us from them, God, having both appointed and

enabled Jesus Christ, the Son of his Love, to die for our Sins, has not only by that Death received a sufficient Atonement for them, but has likewise given us to understand, that we ought to die to our Sins ; that we ought not to govern our Lives by our Appetites, but by that Spirit which such an Instance of his Aversion and Severity to Sin is so proper to give us, if we intend to obtain that Justification which the Law, under its various Types and Shadows, did promise.

Secondly, This Temper of Mind, which the Christian Religion gives to those that sincerely profess it, frees them from Death ; for if this Spirit of God, if this thorough Aversion to Sin, which was in Jesus Christ, and for which sake God raised him from the Dead, be in us, God who raised him from the Dead, upon the Account of his Spirit thus in him, will reanimate our Bodies, upon the Account of his Spirit thus in us.

As for the *Gentiles*, he shews, in the fourth Chapter, that they may have Faith in God, as well as the *Jews*, and that, if they have it, they will be justified as well as they, though they be not circumcised ; since *Abraham* had it and was justified for it, before he was circumcised, and that he received the Circumcision as a Seal that God would justify that Faith, which he had being yet uncircumcised, in whomsoever should have it ; that so he might be the Father of all them that have it, though they be not circumcised.

Therefore he shews in the ixth Chapter, that God calling and offering the Blessing of Justification to the *Gentiles*, was no Breach of the Promise he had made unto *Abraham*, to bless him and his Posterity ; for by his Posterity he did not mean those that should naturally come from his Body, but those he promised to give him as the Imitators

Imitators of that Faith, for which sake he had blessed him ; for this is the Word of Promise : At this Time will I come, and *Sarah* shall have a Son, and in *Isaac* shall thy Seed be called. And to make it manifest beyond all Doubt, that his Purpose was still to chuse unto *Abraham* those that were to be his Posterity, and the Heirs of the Promise ; to chuse them, I say, not upon the Account of their Works, which would be but the Works of degenerate Creatures, but upon the Account of his Good-will to call them : When *Rebecca* had conceived by one, even by our Father *Isaac*, the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth, it was said unto her, The elder shall serve the younger. So that God may as well call the *Gentiles* now, as he did formerly *Jacob*, to bethe Heirs of his Promise ; and no body is to wonder if he does it, since he promised by the Prophet *Hosea* that he would do it, and that the *Jews* have provoked him to it.

In the xth Chapter he gives the Reason why God does not give his Blessings of Justification to the *Jews*, but offers them unto the *Gentiles* ; and says, that it is because the *Jews* being wilfully ignorant of the Way God does justify Mankind, by not considering that the whole Law points at Jesus Christ, as he in whom are to be justified all them that believe and trust in God ; they have not submitted, but rather rejected this only Way of Justification, expecting to be justified by their Works, though they are not justifiable.

In the xith Chapter he says, that, however, God has neither cast away his People, nor suffered them to fall into this Error, that they might never get out of it : On the contrary, that he calls
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the *Gentiles*, as a proper Means to rescue the *Jews* out of it.

Now that I have given you the Reasons that caused *St. Paul* to write this Epistle, his main Assertion in it, and how he does handle it; I think it will be of Use to the Reader to be satisfied about two or three Difficulties, before he proceeds to the Paraphrase.

The *first* is, How comes *St. Paul* to affirm that we are not justified before God, by our Innocency, nor by our Works, nor by the Observance of his Laws? Is it because our best Actions are of no Use to our Justification? By no Means: On the contrary, we can never be justified without them; but it is because, before we could obey, or receive any Law, or before we could do any Good or Evil, we were depraved, we being born so. A Truth which not only this Epistle does affirm, but which what we do know of ourselves, of others, and of any Nation whatsoever, does evidently confirm. Since then we are born depraved, it is most certain that no Law can justify us; since no Law can justify a Man any farther than as to the Observance of its Commands, but not as to the Guilt he may have contracted, before he received the Law. To make this plain, let us suppose that a Murderer is brought before a Magistrate; let us suppose him as penitent as you please; it is certain that his Sorrow does not keep him from being a Murderer; for he is as much so, as if he had no Sorrow at all; and therefore, if any thing is due to him, it is Death, and not Terms of Peace and Life.

Now let us suppose that the Magistrate offers him such Terms; let us suppose that the Murderer performs them as well as possible; yet it is still true that he has murdered the Man whom he has murdered;

murdered; and therefore, that, though the Terms of Life offered to him clear him of the Punishment due to Murder, yet they cannot clear him of the Guilt of being a Murderer. This is the Reason that the Law says to the *Jews*, Do this, and thou shalt live, and not, Do this, and thou shalt be just; for it is what no Law could do; but, Do this, and God shall spare thy forfeited Life.

Much the same Argument St. *Paul* uses in the Epistle to the *Galatians*, Chapter iii. 19, 20, 21, 22, to convince the *Jews* that they could not be justified by the Law of *Moses*, or by any other; it was ordained, says he, by Angels, in the Hand of a Mediator. Now a Mediator is not a Mediator of one, but God is one; that is, when you received the Law, there was a Mediator, which supposes that there was some Difference to be made up; this Difference could not be between God and God; for God is one. It must then have been between God and Man; for a Mediator is not a Mediator of one, it supposes two Parties at Variance. If then you were at Variance with God, if you were guilty, before you received the Law of *Moses*, how can that Law, or any other, make you innocent? I say or any other; for, if there had been a Law given which would have made you innocent, the Law of *Moses* was as proper to have answered that End as any other; but that could not be, for the Scripture convinceth both *Jews* and *Gentiles* of their natural Depravity, that both of them may implore, and qualify themselves to receive, that Mercy which God has promised to give them, upon Account of the Death Jesus Christ has suffered for them.

Secondly, To clear the great Difficulties that have been raised out of some Passages of this Epistle, concerning the different Dispensations of God's

Grace

Grace to Mankind, it is proper to consider the State wherein all Men, without Exception, do stand.

First, They are all made capable of knowing that there is a God, that he has created them, and all the Goods they enjoy ; for, if they were not capable of knowing this, they would be excusable if they did not glorify God, as the Author of their Being, nor returned him Thanks for all the Goods they enjoy ; whereas *St. Paul* tells us that they are without Excuse for not having done it, *Rom. i. 20.*

Secondly, They are capable of knowing their Duty, since, without the Help of Revelation, they do naturally the very same Things which God in his Revelation requires Men to do ; and that they blame or excuse themselves, as they have either done or acted contrary to that Revelation, *Rom. ii. 14, 15.*

When they blame themselves for having acted contrary to their Duty, they must own that, if they are justified, it must be by an Act of Mercy which forgives the Fault.

If the Fault is the Effect of a Depravity which is in Men, they must own that God cannot justify this Depravity any other Way than by receiving an Atonement for it, which Atonement they neither have to pay, nor, if they had, could they oblige God to accept ; and therefore that he must, of his own free Will, both appoint it and accept of it, or they cannot be justified before him ; and consequently if God appoints it, and lets them know what they are to do, that he may accept of it, it is because he is willing so to do, and not because he is obliged to it.

If Men do what they are to do, that he may accept of the Atonement, he accepts of it and justifies

fies them ; not because Justification is due to their Works, but because he has engaged himself to give it to their Works, upon the Account of the Atonement ; so that their Works are necessary, though not meritorious.

If Men not only grow careless of doing what they should do, but even fond of acting contrary to it, and God, in order to raise in them a greater Love of it, offers extraordinary Blessings, it is an Offer which neither their Depravity, nor the Neglect of their Duty, could give them any Right to ; and therefore it is an Offer which he makes of his free good Will, and consequently which he may make to all or to few, as he thinks best ; to *Abraham*, or to any other Man, to *Isaac*, or to *Ismael*, to *Jacob*, or to *Esau*.

If Men have no Right to the Offer, then they have no Right or Power to alter the Conditions upon which it is made ; and therefore it is to no Purpose that *Isaac* promises the Blessings of God to *Esau*, as soon as he shall bring him some Venison, nor that *Esau* runs to fetch some Venison, in order to receive those Blessings ; for they are entirely at God's Disposal, who in his Mercy gives them upon what Conditions, and none others, he is pleased to appoint.

If God offers his Blessings to *Abraham*, with the Design to provoke those, to whom he does not offer them, to perform those Conditions upon which he offered them to *Abraham*, that they may receive them as well as he, then he is good to all, in his being good to *Abraham*.

Now that this was one of the Ends of God's offering to *Abraham* to be his God, that is, his Protector and Benefactor in a most extraordinary Manner, is manifest from this, that though he declared he did not make his Covenant with *Ismael*,

mael, but with *Isaac*, yet he orders *Abraham* to give the Seal of that Covenant not only to *Ishmael*, but to all the Males in his Family, even to those whom he had bought of the Stranger, *Gen. xvii. 12.* for this Seal could signify nothing to them, if it did not signify that God would be their God, as well as to *Abraham*, if they would as well as he walk before him and be perfect.

If God promises his Blessings to *Abraham*, and to the *Jews* after him, upon Condition that they, as well as he, shall walk before him and be perfect; if the *Jews* refuse to walk before him and be perfect, then they acquit God of his Promise, and he is just still, though he does not perform what he promised them.

If the *Jews* refuse to walk before God and be perfect, then they refuse the Offer which God makes to them of his Blessings, and therefore he may as well offer them now to the *Gentiles*, as he did formerly to the *Jews*.

If he offers them to the *Gentiles*, with the Design to provoke the *Jews* to walk before him and be perfect, as well as they, that they as well as the *Gentiles* may receive them, then he is good to the *Jews*, in the mean time that he is so to the *Gentiles*.

If God foreknows from all Eternity who will and who will not walk before him and be perfect, then he knows, even before Children are born, and consequently before they have done either Good or Evil, whose God he will and will not be, and therefore may declare that he hates the one, and loves the other, even before they have done either Good or Evil.

If to those, whom he foreknows will not walk before him and be perfect, he is still pleased, instead of condemning them, as soon as they are born,

born, to that Absence from him, and the fatal Consequences to which their natural Depravity does condemn them, to allow them Time and Means to walk before him and be perfect, that shews that, though they are wanting to themselves, yet he is not so to them; and that it is their own Fault, and not his, if they do not walk before him and be perfect.

If all the Means, by which God hardened *Pharaoh* in his own Wickedness, were all fit and proper to have rescued him out of it, and to have made him walk before him and be perfect, as were certainly all the Miracles which he wrought before him, then he may harden whom he will; that is, he may give, to whom he will, Means fit and proper to walk before him and be perfect, though he knows that they shall be the worse for them.

If God hardens whom he will, then he may, if it suits the Designs of his Providence, harden the *Jews*, that is, he may give them Means to walk before him and be perfect, though he knows they will not use them to that Purpose.

If the *Jews* make an ill Use of those Means which God has given them to walk before him and be perfect, then he may punish them for it; since they, being free Agents, might and should have used them better.

If God's punishing the *Jews*, for the ill Use they have made of those Means which he had given them to walk before him and be perfect, is a Mean to engage the *Gentiles* to walk before him and be perfect, and so to have him for their God, then he is good to the *Gentiles* in punishing the *Jews*.

If as soon as all the *Gentiles*, who are to be induced by the *Jews* Punishment to walk before God

God and be perfect, have been brought to this happy End, so that the *Jews* Punishment is no longer useful to them, God takes it away, then he is good to the *Jews*, and they are still his Beloved; not upon the Account of their being a disobedient and gainsaying People, but upon the Account of their being the Children of those obedient Fathers, whom he had chose, and whom he had promised to bless, they and their Posterity; for, let the *Jews* provoke God never so much, yet his Gifts and Calling are without Repentance.

The *last* Thing I shall crave my Reader's Patience for, is to hear the Reasons which have made me interpret the 19th, 20th, 21st, and 22d Verses of the viiith Chapter, as if St. *Paul's* Meaning was, that not only Man, but the whole Creation shall be raised to Life again.

Dr. *Hammond* is of another Opinion.

Verse 19. *The earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God,* he thus interprets :

For all the *Gentile* World are now attending, or waiting as it were to see, what you *Jews* will do; who of you be true Sons of God, who not; that is, who will now accept and embrace the Faith of Christ, who will not; their Happiness depending punctually upon this.

Verse 20. *For the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in Hope.*

For

For the Heathen World has for these many Years, for the Generality of them, been enslaved to Satan, and by him to that wretched and miserable State of Ignorance and Idolatry, and all those vain and unclean bestial Worships; and so many as have gone in those vile Courses, have been involved also under the desperate Impossibility, as to the Eye of Man, of recovering to the least Degree of Bliss: And all this, not absolutely willingly, or upon their own free Choice, but by the Devil imposing it on them as an Act of Religion, a Concomitant and Effect of their Idol Worship, in which he commanded all these Villainies. This makes it reasonable to suppose of these Heathens that they are willing to be rescued from lying any longer under these Slaveryes; and the Gospel was the only Means to do that.

Verse 21. Because the Creature itself also shall be delivered from the Bondage of Corruption, into the Liberty of the Glory of the Children of God.

That they also, the very Heathen, shall by the Gospel and the Grace of Christ be rescued from these Courses of Sin to which they have been so long enslaved, into the glorious Condition, not only of Freemen redeemed by Christ out of that Bondage to Satan, to live and amend their Lives, but even of Sons of God, to have a Right to his Favours, and that immarcesible Inheritance attending it.

Verse 22. For we know that the whole Creation groaneth and travaileth in Pain together until now.

D

For

For this is visible enough every where in our Preaching, that the *Gentiles* are very forward to receive the Gospel when they hear it, while the *Jews* generally reject it; and so the *Gentile* World is as it were in Pangs and Travail, ever since Christ's Time till now, ready to bring forth the Sons of God, the true Children of faithful *Abraham*, when the Apostles, who must midwife out this Birth, shall but preach unto them.

If I am not much mistaken, the Reverend Dr. says, that by the Word *Creature* St. Paul means the *Gentile* World; and, by its earnest Expectation waiting for the Manifestation of the Sons of God, he means the *Gentiles* waiting to see who of the *Jews* would embrace the Christian Religion, who would not; and by the *Creature* being made subject to Vanity, not willingly, but by Reason of him who hath subjected the same in Hope, he means the Slavery to Satan, under which the *Gentiles* were reduced, not willingly, nor by their own Choice, Satan having imposed it upon them as an Act of Religion.

Whereas I should think it is God himself and not Satan who has imposed that Vanity upon the *Creature*; since God alone could be desirous it should be subject to it, in Hopes that it would one Day be delivered out of it into the Liberty of the Glory of the Children of God.

By the whole Creation groaning and travailing in Pain together until now, he means that the *Gentiles* are very forward to receive the Gospel when they hear it, whilst the *Jews* generally reject it.

For my Part, I do think that by the Word *Creature* St. Paul could not mean the *Gentile* World.

First,

First, Because the Creature he means is one who is subject to Vanity, not willingly, that is, not by its wilful Disobedience to God's Commands; whereas the Vanity the *Gentiles* as well as the rest of Mankind are subject to, the Scripture tells us, is the Product of the wilful Disobedience of our first Parents.

Secondly, Because the Creature which is not subject to Vanity willingly, is subject to it by the Will and supreme Reason of God, who would have it subject to it in Hope, or as intending that at the Resurrection it should be delivered from it into the Liberty of the Glory of the Children of God; for, at the Resurrection, the *Gentiles* that shall be found bad People, will be so far from having any Share in the Liberty of the Glory of the Children of God, that they shall have Shame and Confusion of Face; and those of them that shall be found good, will be the very Children of God, and consequently not that Creature which St. Paul says will have a Share in the Liberty of the Glory of the Children of God.

And I think that, *by the whole Creation that groaneth and travaileth together in Pain until now*, is not meant Mankind, exclusive of all the other Creatures of God here upon Earth, because we know that, since *Adam's* Fall to this very Time, they all sicken, decay, and die, as well as Men, and therefore are not to be excluded from Groaning and Travailing in Pain, together with Men.

But when I consider them in their primitive State when they were full of the Goodness of their Creator, when they were neither tormented by Thirst or Hunger, had no Pains either in bringing forth or breeding their young ones, were neither pinched by Cold, nor scorched with Heat; when Man was a gentle and reasonable Master

unto them, and when they were neither subject to Pains, Diseases, nor Death: I say when I consider them in this happy State, and do not find that they have ever incurred the Anger of their Creator, by disobeying his Laws, what other Account can I give for the sad Alteration which has happened to their first State, for all those Sufferings and Miseries they are now subject to, but that they are subject to them, by Reason of him who would have them accompany Man, their Master, in his Disgrace and Punishment, because he intends to make them accompany him in his Glory?

We believe that God, after he has destroyed this Earth by Fire, will raise it new again, and fuller of Glory than ever it was; and why should we not then believe, that he that sitteth upon the Throne shall *make all Things new*, Rev. xxi. 5. shall reanimate all his vegetable and living Creatures, which are as well the Production of his infinite Wisdom, as the Earth?

Can we think, that if God was to raise the Earth a mere Lump of barren Matter, it could be as beautiful as it is even now that it is under the Curse of being destroyed, whilst it is adorned with such a Variety of beautiful Plants, and sagacious Animals, all bespeaking the Goodness, Power, and Wisdom of their Creator? It was not beneath God to create all these Creatures, why should we then think it beneath him to reanimate them again? It was not beneath Man, made innocent, to take Pleasure in them, why should we then think it beneath Man, made perfect, to take Pleasure in them? Especially when they shall be more glorious, when they shall proclaim the Glory and Goodness of their Maker in plainer Terms than ever they did.

At

At the Resurrection, we shall not see God with our bodily Eyes, otherwise than by his Works; and therefore it would be more reasonable for us to think that he would then rather increase than diminish their Number.

But, to make an End of this Argument, can we think that God, who had created all these different Creatures in a State of Happiness, would, without any Provocation of theirs, have altered their State so much for the worse, without any other View than to annihilate them at last; whilst we firmly believe that he will raise to a glorious Immortality Man, the only Species of his Creatures, here upon Earth, that has disgraced him, and disgraced him on a thousand Occasions?

But some may think that if all the Creatures which have been from the Creation to this Day, and shall be from this Day to the End of the World, were to be reanimated again, the World could not contain them. To this I answer,

First, That the Earth, as it is, might contain Millions of Creatures more than there is now.

Secondly, That we are told, *Rev. xxi. 1.* that upon the new Earth there will be *no more Sea*. Now, if that vast Extent which is covered with Water is to be drained of it, it is plain that this will afford Room for many Millions more.

Thirdly, Let but God give less Solidity to the Earth, and it will be capable of a Surface many times larger than it has now, and therefore may then be capable of containing all the Creatures that have ever been upon it; but, if all this will not do, yet we are not to question the Power of infinite Wisdom to find Room to contain his Creatures, if so be that it is his Design to raise them up to Life again, as I think *St. Paul* does intimate it is, for

he had been comparing the Sufferings of this present Time, that is, the Sufferings all Creatures are now subject to, with the Glory that God shall give to his faithful and obedient Servants at the Resurrection ; and to shew how much it was superior to them, he says, The Creature being not subject to them by any wilful Disobedience of God's Laws, as *Adam* and his Posterity were ; but only because God would have it so to be, that it might have its proportionable Share of Glory with his Children, though it expected, with the greatest Earnestness, to be delivered out of them, yet it waited patiently under them for the Manifestation of the Sons of God, that being the Time when God will deliver it from the Bondage of Corruption, into the Liberty of the Glory of his Children ; for we know, says he, that, since *Adam's* Fall until now, the whole Creation groaneth and travaileth together in Pain ; and not only they, but we also, who, having received the First-fruits of the vivifying Christian Temper and Spirit, might expect to be free from them, yet we ourselves groan under them, being still under the Necessity of waiting for the Time when God shall adopt us for his Children, that is, shall redeem our Body from that Bondage.

What our Translators have rendered *the glorious Liberty of the Children of God*, St. Paul calls *the Liberty of Glory* ; by which, it is plain, he opposes Liberty to Bondage, and Glory to Corruption, to give us to understand, that as Corruption has spread, and domineers over every thing in this World, and keeps them all in Subjection to its cruel Laws of Pain, Decay, and Death ; so Glory does possess every Thing in the other, and setteth them all free from the Bondage under which they did all groan and travail in this. A noble and
beautiful

beautiful Image ; an Image which gives the utmost Superiority to the Happiness of the other World over the Sufferings of this present Life.

One of the Reasons, I suppose, why God would have the Creatures subject to Vanity, that is, to Pain, Decay, and Death, is because, if they had not been subject to it, Man would have lost his Superiority over them, and consequently they could have been but of very little Use to him, if of any at all ; nay, in Length of Time, they must of Necessity have been of the greatest Inconveniency, their Number increasing every Year and none dying.

If the Reader will take my Advice, he'll read first the whole Paraphrase without the Text, to see if it makes but one single continued Speech, for, if it does not, it is not worth his while to take any farther Trouble about it ; but, if he finds that it makes but one single continued Speech, then he is to read both the Text and the Paraphrase together, to see whether the Speech is the same as the Text. These two Conditions are of such absolute Necessity to make a good Paraphrase, that, where either of them is wanted, it is no Paraphrase, but either a Heap of incoherent Words, or a new Speech.

A
P A R A P H R A S E
O N T H E
E P I S T L E
T O T H E
R O M A N S.

C H A P. I.

Verse 1. *PAUL*, a Servant of Jesus Christ,
called to be an Apostle, separated un-
to the Gospel of God,

2. Which he had promised afore by his Pro-
phets in the Holy Scriptures.

3. Concerning

A
P A R A P H R A S E
O N T H E
E P I S T L E
T O T H E
R O M A N S.

C H A P. I.

I Paul, who am no longer an Enemy, but a Servant and an Apostle of Christ, he having called me when I was upon the Road to *Damascus*, in order to bring from thence, bound to *Jerusalem*, all the Christians I should find there; he, I say, having then called me to bear his Name before the *Gentiles* and Kings, and the Children of *Israel*, and God having ordered that I should be separated from the Prophets and Teachers that were in the Church of *Antioch*,

To declare unto the *Gentiles* the gracious Purpose which he had before revealed by the Prophets, as appears by their Holy Writings, that he would be reconciled to the World by the Means of the *Messias*.

Who,

3. Concerning his Son which was made of the Seed of *David* according to his Flesh,

4. And declared to be the Son of God with Power according to the Spirit of Holiness, by the Resurrection from the Dead, Jesus Christ our Lord :

5. By whom we have received Grace and Apostleship, for Obedience to the Faith among all Nations for his Name :

6. Among whom are ye also the called of Jesus Christ.

7. To all that be at *Rome*, beloved of God, called to be Saints : Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

8. First, I thank my God through Jesus Christ for you all, that your Faith is spoken of throughout the whole World.

9. For God is my Witness, whom I serve with my Spirit in the Gospel of his Son, that without Ceasing I make mention of you always in my Prayers,

10. Making Request, if by any Means, now at length, I might have a prosperous Journey, by the Will of God, to come unto you.

11. For

Who, as to his Flesh, was of the Seed of *David*,

But who, as to his Appetites, which were not depraved as those of *David*, but regular and holy, and which consequently he could not receive from him, was proved, in a powerful Manner, to be the Son of God, and by his being raised from the Dead, to be both our Saviour and our Lord.

It is from this Lord of ours, that we have received not only Commission, but also the Qualifications, to bring the *Gentiles* to submit to the Terms of Faith, which God is pleased to accept instead of our lost Innocency, upon the Account of the Ransom Jesus Christ has paid for us:

Amongst whom, Jesus Christ likewise invites you to accept of them.

Therefore to you all that be at *Rome*, who are the Objects of God's Love, God offering to free you from your Sins, I wish you the Grace to accept of that Offer, and that Peace and Serenity of Mind which accompanies the Profession of Christianity.

Now that I have given you an Account how I came to be an Apostle of Christ, I begin this Letter of mine, by assuring you that I return my hearty Thanks to God, that your Profession of the Christian Religion has already wrought such extraordinary Amendment in your Life, that every body takes Notice of it.

For God, whose Religion I promote by my good Wishes, where I cannot do it otherwise, is my Witness, that without Ceasing I make mention of you always in my Prayers,

Begging of him that, if it is consistent with his divine Providence, he would at length give me Leave to come unto you.

For

11. For I long to see you, that I may impart unto you some spiritual Gift, to the End you may be established ;

12. That is, that I may be comforted, together with you, by the mutual Faith both of you and me.

13. Now I would not have you ignorant, Brethren, that oftentimes I purposed to come unto you, but was let hitherto, that I might have some Fruit among you also, even as among other *Gentiles*.

14. I am a Debtor both to the *Greeks* and to the *Barbarians*, both to the Wise and to the Unwise.

15. So much as in me is, I am ready to preach the Gospel to you that are at *Rome* also.

16. For I am not ashamed of the Gospel of Christ ; for it is the Power of God unto Salvation, to every one that believeth, to the *Jew* first, and also to the *Greek*.

17. For therein is the Righteousness of God revealed from Faith to Faith ; as it is written, The Just shall live by Faith.

18. For the Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness.

19. Because

For I long to see you, that I may give you such Instructions as may establish your Faith ;

So that both you and I may have the Comfort to see that we think alike upon the great Point of Justification.

For I would not have you ignorant, Brethren, that oftentimes I purposed to come unto you, that I might make some Converts among you also, as I have done among other *Gentiles* ; but was let hitherto.

For I do own myself a Debtor to the *Greeks*, as well as to the *Barbarians*, to the Wise as well as to the Unwise.

So that, as soon as God will give me Leave, you'll see that I am ready to preach the Gospel to you that are at *Rome* also.

For I am not ashamed of the Gospel of Christ, as some say that I am ; for it is all that God, consistent with his divine Attributes, and our degenerate State, can do, in order to save whoever submits to the Terms of it ; the *Jews* first, it is true, but likewise the *Gentiles*.

For therein God declares Faith to be the only Way to Justification, as he had before declared to the *Jews*, by his Prophet *Habbakkuk*, when he said, that the Soul that was lifted up, that is, that trusted to its own Righteousness, was not upright ; for the Just should live by his Faith, intimating thereby, that he could not live by any other Means. *Hab. ii. 4.*

That we cannot be saved but by our Faith in God, who, upon the Account of it, accepts of the Death of Jesus Christ, instead of our own, according to my Gospel, appears from this, That God has visibly, and in a very conspicuous Manner, manifested his Wrath against all Ungodliness, and

19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20. For the invisible Things of him, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead, so that they are without Excuse:

21. Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkened.

22. Professing themselves to be wise, they became Fools:

23. And changed the Glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things.

24. Wherefore God also gave them up to Uncleaness, through the Lusts of their own Hearts, to dishonour their own Bodies between themselves:

25. Who

and Unrighteousness of Men, who hold the Truth in Unrighteousness; that is, against all immoral Actions and voluntary Errors: And as all Men, *Jews* as well as *Gentiles*, are guilty of such, neither of them can be justified but by an Act of Mercy, which Mercy they shall never obtain without Faith in God, that is, without believing what he says, and doing what he commands.

* And that the Notions, the *Gentiles* entertained of God, were voluntary Errors, and consequently punishable, is evident from this, that God had manifested and shewed unto them all that Men may know of him.

For though the Perfections of God, such as his eternal Power, and all his other Attributes, are of themselves invisible, yet they are clearly seen from the Creation, they being easily deduced from those Things that are made; so that their false Notions of God, and their returning Thanks to other Beings than to him, for the Goods they enjoyed were voluntary and inexcusable Errors:

Since they did not entertain of God those Notions, nor returned unto him those Thanks and Praises which, he had clearly manifested unto them, were his Due; but became vain in their Imaginations, and their foolish Heart was darkened.

So that, whilst they professed themselves to be wise, they became Fools to such a Degree, as

To imagine that the simple and uncompounded Being of God was a compounded Being, like that of a Man, of a Bird, of a four-footed Beast, and of creeping Things, and to represent him as such.

Wherefore God gave them up to Uncleaness, which they were fond of, to the End that they might dishonour their own Being, as they had dishonoured his.

And

25. Who changed the Truth of God into a Lye, and worshipped and served the Creature more than the Creator, who is blessed for ever.
Amen.

26. For this Cause God gave them up to vile Affections ; for even their Women did change the natural Use into that which is against Nature :

27. And likewise also the Men, leaving the natural Use of the Woman, burned in their Lust one towards another, Men with Men working that which is unseemly, and receiving in themselves that Recompence of their Error which was meet.

28. And even as they did not like to retain God in their Knowledge, God gave them up even to a reprobate Mind, to do those Things which are not convenient :

29. Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness ; full of Envy, Murder, Debate, Deceit, Malignity, Whisperers,

30. Backbiters, Haters of God, spiteful, proud, Boasters, Inventors of evil Things, disobedient to Parents,

31. With-

And because their foolish Heart was so darkened as not to see that Truth which God had so clearly manifested unto them, *viz.* that he was the Giver as well as the Creator of all Things ; but gave their Love and Affection to other Beings, whom they imagined to be the Authors of the Goods they enjoyed, and not to the Creator, to whom alone it is due.

For this Cause God gave them up to vile Affections ; for even their Women did change the natural Use into that which is against Nature.

And likewise also the Men, leaving the natural Use of the Woman, burned in their Lusts one towards another, Men with Men, working that which is unseemly, and so receiving in themselves a Punishment suitable to their Error, by bestowing their Affection as wrongfully as they had done their Worship.

And even as they came to that Degree of Profaneness, as not only to entertain false Notions of the Being of God, and to give to wrong Objects that Affection, Love, and Gratitude, which was all due to the Creator ; but likewise to throw off all Sense of Religion, all Knowledge of God, true and false ; then God gave them up to a reprobate Mind, which hurried them not only to their Shame and Disgrace, but to their very Ruin :

For it filled them with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness ; it filled them with Envy, Murder, Debate, Deceit, and Malignity.

They were Whisperers, Backbiters, Haters of God, despiteful, proud, Boasters, Inventers of evil Things, disobedient to Parents.

E

They

31. Without Understanding, Covenant-breakers, without natural Affection, implacable, unmerciful :

32. Who knowing the Judgment of God, that they which commit such Things are worthy of Death, not only do the same, but have Pleasure in them that do them.

CHAP. II.

Verse 1. **T**HEREFORE thou art inexcusable, O Man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest dost the same Things.

2. But we are sure that the Judgment of God is according to Truth, against them which commit such Things.

3. And thinkest thou, O Man, that judgest them which do such Things, and dost the same, that thou shalt escape the Judgment of God?

4. Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?

5. But, after thy Hardness and impenitent Heart, treasurest up unto thyself Wrath, against the Day of Wrath, and Revelation of the righteous Judgment of God,

6. Who

They were without Understanding; they were Covenant-breakers; they were without natural Affection, implacable, unmerciful.

And though they knew that, according to the Justice of God, they that are guilty of such Things, are worthy of Death, yet not only they were guilty of them, but even thought the better of those that did them.

CHAP. II.

SINCE then God has thus plainly manifested his Wrath against voluntary Errors and all Degrees of Immorality, by proportioning the Punishment to the Heinousness of the Offence; and we all agree, that it is but just that he should deal so with Mankind; it follows, that thou art inexcusable, O Man, whosoever thou be, if thinking that another is not justifiable before God.

Because his Deeds are faulty, thou hopest still to be justified, not by thy Faith, but by thy Deeds, since they are faulty as well as his.

For can you think, O Man, that God will excuse, in you, what you own it is but just he should punish in another?

And, if you cannot think so, do you so far overlook the Drift of the Riches of the Goodness, and Forbearance, and Long-suffering of God towards you, as not to see that it is to bring you to have Faith in his Mercy, and so to repent of your Sins, in Hope of obtaining it?

And not that you may without Remorse go on from Sin to Sin, and so treasure up unto yourself Provocations of Wrath against that dreadful Day,

6. Who will render to every Man according to his Deeds :

7. To them who, by patient Continuance in Well-doing, seek for Glory, and Honour, and Immortality ; eternal Life :

8. But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness ; Indignation and Wrath ;

9. Tribulation and Anguish upon every Soul of Man that doth Evil, of the *Jew* first, and also of the *Gentile*.

10. But Glory, Honour, and Peace to every Man that worketh Good, to the *Jew* first, and also to the *Gentile*.

11. For there is no Respect of Persons with God.

12. For as many as have sinned without Law shall also perish without Law ; and as many as have sinned in the Law shall be judged by the Law.

13. For

When God will manifest the Equity of his Judgments by rendering to every Man according to his Deeds:

By giving to them, who, notwithstanding their natural Degeneracy and Weakness, resist patiently the Violence of Temptations to Sin, and adhere to Virtue, in Hope of getting, by their virtuous Course of Life, Glory, Honour, and Immortality; a Life which will have no End, either in Duration, or Happiness;

But unto them who, out of a contentious Spirit, will not believe that we cannot be justified before God, but by his Mercy; but trust and rely upon their Works and pretended Innocency, and so live on securely in their Sins; he'll give Indignation and Wrath,

Tribulation and Anguish, whether they be *Jews* or *Gentiles*; to the *Jews*, indeed, in a greater Degree, as having received his extraordinary Means of Salvation; but also to the *Gentiles*, they having received sufficient Means to have done better.

But who will give Glory, Honour, and Peace to every one who, by a virtuous Course of Life, makes himself a fit Object of his Mercy; which Blessings he'll give, indeed, in a greater Degree to the *Jews*, if their Behaviour is answerable to the extraordinary Means of Salvation, which they have received; but he'll give them likewise to the *Gentiles*, if their Behaviour is equal to their general ones.

For God is an impartial Judge.

Therefore as many *Gentiles* as have acted contrary to the general Means of Salvation, which God has given them, shall perish, though they never had the extraordinary ones; and as many *Jews* as have acted contrary to the extraordinary

13. For not the Hearers of the Law are just before God, but the Doers of the Law shall be justified.

14. For when the *Gentiles*, which have not the Law, do by Nature the Things contained in the Law, these, having not the Law, are a Law unto themselves:

15. Which shew the Works of the Law written in their Hearts; their Conscience also bearing Witness, and their Thoughts, the mean while, accusing or else excusing one another.

16. In the Day when God shall judge the Secrets of Men by Jesus Christ, according to my Gospel.

17. Behold, thou art called a *Jew*, and reatest in the Law, and makest thy Boast of God;

18. And knowest his Will, and approvest the Things that are more excellent, being instructed out of the Law;

19. And art confident that thou thyself art a Guide to the Blind, a Light of them which are in Darkness,

20. An

ones, which were given them, will be judged according to those extraordinary Means which they have ill used.

For God does not give his Mercy to those that have received his revealed Will, and do not obey it; but to those who obey it, whether they have received it, or no.

For, though the *Gentiles* have not received it, yet it plainly appears that they are not ignorant of it, since some of them naturally do what it does contain:

Which shews, that, though God has not given them his Will written on Tables of Stone, as he has done to the *Jews*, that he has, however, writ it in their Hearts; they being made sensible of it by their Thoughts, which either blame or excuse them, according as they have either obeyed or disobeyed it.

Therefore I say, that, when God shall judge the Secrets of Men by Jesus Christ, he will justify, he will give his Mercy to, those that have obeyed his Will, whether they have received it written on Tables of Stone, or not; and not to those who have received it written on Tables of Stone, and have not obeyed it.

Behold, you are called a *Jew*, you have received the Law of *Moses* as the written Will of God, and make your Boast that you are God's peculiar People.

You know the Will of God, and, being instructed by the Law, you know the Difference between Good and Evil, between what God commands, and what he forbids;

And so you are confident that you are a Guide of the Blind, a Light of them which are in Darkness,

20. An Instructor of the Foolish, a Teacher of Babes, which hast the Form of Knowledge, and of the Truth in the Law.

21. Thou therefore which teachest another, teachest thou not thyself? Thou that preacheest a Man should not steal, dost thou steal?

22. Thou that sayest a Man should not commit Adultery, dost thou commit Adultery? Thou that abhorrest Idols, dost thou commit Sacrilege?

23. Thou that makest thy Boast of the Law, through breaking the Law, dishonourest thou God?

24. For the Name of God is blasphemed among the *Gentiles*, through you, as it is written.

25. For Circumcision, verily, profiteth, if thou keep the Law; but, if thou be a Breaker of the Law, thy Circumcision is made Uncircumcision.

26. Therefore, if the Uncircumcision keep the Righteousness of the Law, shall not his
Uncircum-

An Instructor of the Foolish, a Teacher of Babes, having, in the Law, the Plan of what is true and worthy to be known.

These are certainly Means of saving yourself much superior to those which God has given to the *Gentiles*; but they are but Means, and not Salvation itself; and therefore, if you do not grow the better for them, of what Account can they be to you before God? You therefore that teach another, why do you not teach yourself? For that you do not, is what you will not deny, if you do but answer these few Questions: You preach that a Man should not steal, do you steal?

You say that a Man should not commit Adultery, do you commit Adultery? You abhor Idols, do you commit Sacrilege?

You make your Boast of the Law, do you, through your breaking the Law, dishonour God who gave it?

I am sure you cannot say, that you are not guilty of these several Breaches of the Law; for the *Gentiles* have certainly a very wrong Notion of God, a Notion intirely repugnant to his perfect Holiness and Justice, by seeing the ill Use you make of his Instructions and of his Law; it is what the Prophets *Isaias* and *Ezekiel* have long before observed.

If therefore you break the Law, how can your being circumcised make you more innocent before God than the *Gentiles*? It is true Circumcision, which is the Seal of your Engagement to observe the Law, will be beneficial to you, if you observe it: But, if you do not observe it, how are you better before God, than if you had not taken that Seal at all?

If, on the contrary, the *Gentile*, who has never took upon himself this Seal, does, however, observe

Uncircumcision be counted for Circumcision?

27. And shall not Uncircumcision, which is by Nature, if it fulfil the Law, judge thee, who by the Letter and Uncircumcision dost transgress the Law?

28. For he is not a *Jew*, which is one outwardly; neither is that Circumcision, which is outward in the Flesh:

29. But he is a *Jew*, which is one inwardly; and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God.

CHAP. III.

Verse 1. **W**HAT Advantage then hath the *Jew*? Or what Profit is there of Circumcision?

2. Much

serve what the Law requires from Men, in order to their being justified before God, shall he not be justified before him, as well as if he had took this Seal ?

Shall not the *Gentile*, whom God never required should take this Seal upon him, if he observe the Law, judge you as guilty ; you, who, because you observe the exterior Part of the Law and the Circumcision, think yourself innocent, though you break the Meaning and Intent of it ?

For the *Jew*, whom God promised to bless, is not he who is a *Jew* only in his exterior Behaviour ; and the Circumcision, which is agreeable to God, is not that which is only outwardly and in the Flesh :

But the *Jew*, whom God promised to bless, is he who is so inwardly ; and the Circumcision, which is agreeable to him, is that which alters and reforms the Heart and Temper of Man. It is the Spirit and Meaning of the Circumcision which is praised by God, and not the bare Ceremony, which can be of no Value, but before Men.

C H A P. III.

BUT you'll ask, if the *Gentiles*, who neither descended from *Abraham*, nor have received the Circumcision, may be justified before God, and receive the Blessings promised to the Posterity of that Patriarch ; and the *Jews*, on the contrary, who are both descended from that Patriarch, and have received the Circumcision, may not be justified : Of what Advantage is it to the *Jew* to be descended from *Abraham*, and to be circumcised ?

To

2. Much every Way; chiefly, because that unto them were committed the Oracles of God.

3. For what if some did not believe? Shall their Unbelief make the Faith of God without Effect?

4. God forbid; yea, let God be true, but every Man a Lyar; as it is written, That thou mightest be justified in thy Sayings, and mightest overcome when thou art judged.

5. But if our Unrighteousness commend the Righteousness of God, what shall we say? Is God unrighteous who taketh Vengeance? I speak as a Man.

6. God forbid; for then how shall God judge the World?

7. For if the Truth of God hath more abounded through my Lye unto his Glory, why yet am I also judged as a Sinner?

8. And

To which I answer, That it is of very great Advantage, especially since it is to his Descendants God has given extraordinary Means of obtaining the Blessings promised to him and his Posterity, and that it is to them he has revealed upon what Terms he intends to justify Mankind, *viz.* Faith in him.

For if some *Jews* have not believed those Terms, and consequently have not been justified; shall their Unbelief invalidate the Fidelity of God, as if he was not true in performing what he promised to *Abram*?

By no Means; on the contrary, it shews God to be true, since he does not justify them upon any other Terms than those he declared he would justify them upon, and that all the *Jews*, that are not justified, are not so; because they have not believed nor obeyed those Terms, upon which alone God promised to justify them. So that their being not justified is so far from invalidating the Fidelity of God, that it rather sets it off, as it is written it would happen, whenever Men should blame him for not fulfilling his own Promises; for he would then convince them that it was their own Fault, and not his.

But if the *Jews* not believing nor accepting of the Terms of Justification sets off and manifests the Fidelity of God, in not justifying them, shall we say, as it is commonly urged against us, that then God is unjust to punish them?

We cannot say that; for if God could not, without Injustice, punish a Man, because the Faults of that Man set off his Justice in punishing him, how could he be a Judge? how could he judge the World, as we do all own he will?

Therefore it signifies nothing to ask, Why am I judged as a Sinner? Since my Unfaithfulness has made the Fidelity of God appear more unto
his

8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do Evil, that Good may come? Whose Damnation is just.

9. What then? Are we better than they? No, in no wise; for we have before proved, both *Jews* and *Gentiles*, that they are all under Sin.

10. Besides, it is written in the Law, That there is none righteous, no not one.

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the Way, they are altogether become unprofitable, there is none that doeth Good, no not one.

13. Their Throat is an open Sepulchre, with their Tongues have they used Deceit, the Poison of Asps is under their Lips:

14. Whose Mouth is full of Curling and Bitterness.

15. Their Feet are swift to shed Blood.

16. Destruction and Misery are in their Ways:

17. And the Way of Peace have they not known.

18. There is no Fear of God before their Eyes.

19. Now we know that what Things soever the Law saith, it saith to them who are under the Law: That every Mouth may be stopped, and all the World may become guilty before God.

20. Therefore

his Glory, than it would have done without it ;

And why rather do we not do Evil, that Good may come, as we be slanderously reported, and as some affirm that we say ? For we declare that the Damnation of those who hold such Opinion is just.

And now that I have answered these Objections, and owned that the *Jews* have great and extraordinary Advantages over the *Gentiles* ; what remains is to examine, whether the *Jews* have made a better Use of their extraordinary Advantages than the *Gentiles* have of their ordinary ones ? It is manifest they have not ; for we have before proved that the *Jews* have acted contrary to the Law of *Moses*, as well as the *Gentiles* contrary to the Law of Nature.

Now we know that whatsoever the Law says, it does not say it of the *Gentiles*, who had not received it ; but of the *Jews* who had, and that to the End they might be convinced that they are guilty before God, as well as the *Gentiles*.

And

20. Therefore by the Deeds of the Law there shall no Flesh be justified in his Sight ; for by the Law is the Knowledge of Sin.

21. But now the Righteousness of God, without the Law, is manifested, being witnessed by the Law and the Prophets ;

22. Even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe, for there is no Difference :

23. For all have sinned, and come short of the Glory of God ;

24. Being justified freely by his Grace, through the Redemption that is in Jesus Christ :

25. Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God ;

26. To declare, I say, at this Time, his Righteousness ; that he might be just, and the Justifier of him which believeth in Jesus.

27. Where is Boasting then ? It is excluded. By what Law ? Of Works ? Nay : But by the Law of Faith.

28. Therefore

And therefore that they cannot be justified by the Deeds of the Law ; since the Law itself convinceth them of their being guilty.

But now the Way God justifies Men by, which is not by the Law, but to which the Law and the Prophets bear Witness, is manifested ;

Viz. Our Faith that God will accept of the Death of Jesus Christ, instead of the Death of whomsoever believeth in him and obeys him ; for there is no Difference between *Jews* and *Gentiles* :

They being both guilty before God, and therefore far from deserving any Praise or Reward from him,

Are justified, without their having any Right to it, by his free Good-will and Mercy, in Consequence of the Ransom Jesus Christ has paid for their Sins :

Whom God has appointed and qualified to reconcile unto him those, who believe they cannot be justified but by his Death being accepted instead of their own, that he might shew his Justice, though he forgave the Sins which, in his great Patience, he had suffered to be committed unpunished ;

That he might, I say, shew his Justice, at this present Time, in such a Manner, that all the World might acknowledge him to be just, and yet the Justifier of him who, being sensible he cannot be justified by his own Innocency, believes that God accepts of the Death of Jesus Christ instead of his own.

What Reason has the *Jew*, then, to value himself above the *Gentile*, as if he could be justified before God, and the *Gentile* not ? None at all. Is it, because the Law is of no Use to them ? No : But it is, because we, being all guilty, cannot be
F justified

28. Therefore we conclude, that a Man is justified by Faith without the Deeds of the Law.

29. Is he the God of the *Jews* only? Is he not also of the *Gentiles*? Yes; of the *Gentiles* also:

30. Seeing it is one God, which shall justify the Circumcision by Faith, and Uncircumcision through Faith.

31. Do we then make the Law void through Faith? God forbid: Yea, we establish the Law.

C H A P. IV.

Verse 1. **W**HAT shall we say, then, that *Abram* our Father, as pertaining to the Flesh, hath found?

2. For

justified otherwise than by our Faith in God, than by believing what he says, and doing what he commands, in order to qualify ourselves for his Mercy, who, upon the Account of our Faith, is pleased to accept of the Death of Jesus Christ instead of our own.

We conclude therefore that a Man is justified by his Faith, which all Men may have, and not by the Observance of a Law, which none but the *Jews* have received.

Is God the God of the *Jews* only? Is he not the God of the *Gentiles* also? Certainly he is.

Seeing it is one and the same God, that will justify the *Jews*, from their Faith in him and in his Oracles, concerning the Atonement that was to be made by the *Messias* for the Sins of Mankind; and the *Gentiles*, by their Faith in him, which he is pleased to accept, upon the Account of that Atonement.

Do we say then, that the Law is of no Use to the *Jews*, because we say that they are not justified by it, but by their Faith? By no Means; on the contrary, we shew that it is of great Use to them, since it requires from them to believe what God saith in it concerning the Atonement the *Messias* was to make for their Sins.

C H A P. IV.

BUT now that I have shewed you that the *Jews* can no more be justified by the Law of *Moses*, than the *Gentiles* by the Law of Nature, shall it be objected against the *Gentiles*, that *Abraham* was justified by his perfect Innocency and Purity of Manners: That the *Jews* are justified,

2. For, if *Abraham* were justified by Works, he hath whereof to glory, but not before God.

3. For what saith the Scripture? *Abraham* believed God, and it was counted unto him for Righteousness.

4. Now to him that worketh is the Reward not reckoned of Grace, but of Debt.

5. But to him that worketh not, but believeth on him that justifies the Ungodly, his Faith is counted for Righteousness.

6. Even as *David* also describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works.

7. Saying, Blessed are they whose Iniquities are forgiven, and whose Sins are covered.

8. Blessed is the Man to whom the Lord will not impute Sin.

9. Cometh this Blessedness then upon the Circumcision only, or upon the Uncircumcision also? For we say, that Faith was reckoned to *Abraham* for Righteousness.

as being his Children ; which the *Gentiles* being not, they have no Share in that Privilege ?

I answer, that, if *Abraham* was justified by his perfect Innocency and Purity of Manners, he may justly lay Claim to his being justified, as his Due : But whoever attends to what the Scripture says concerning his Justification, will find it was quite otherwise.

For the Scripture saith, that *Abraham* believed God, and it was counted unto him for Righteousness.

Now, if *Abraham* had been an innocent and righteous Man, it had been no Favour from God to have used him as such ; it had been his Due, and God could not have used him otherwise.

But to him that was not pure in his Manners, but believed and obeyed him who justifies the Impure, his sincere though imperfect Obedience was counted as perfect, and he obtained Mercy, because by his Faith and Obedience he had made himself an Object of it.

Even as *David* describes the Blessedness a Man is capable of, saying, that it consists in God's justifying him, abstracted and independent from his Works, which of themselves are not justifiable.—

Blessed is the Man, says he, *whose Iniquities are forgiven, and whose Sins are covered.*

Blessed is the Man to whom the Lord will not impute Sin.

And now that I have shewed that *Abraham* was not justified, because he was a just and innocent Man, but because God was pleased to use him as such, as a Reward of his Faith ; the Question is, Whether Circumcision is necessary to have this Faith, and consequently whether the *Jews* only are capable of having it, they being circumcised ; and not the *Gentiles*, who are not so ?

10. How was it then reckoned ? When he was in Circumcision, or in Uncircumcision ? Not in Circumcision, but in Uncircumcision.

11. And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith which he had yet being uncircumcised ; that he might be the Father of all them that believe, though they be not circumcised ; that Righteousness might be imputed unto them also :

12. And the Father of Circumcision to them who are not of the Circumcision only, but also walk in the Steps of that Faith of our Father *Abraham*, which he had being yet uncircumcised.

13. For the Promise, that he should be the Heir of the World, was not to *Abraham*, and to his Seed through the Law, but through the Righteousness of Faith.

14. For, if they which are of the Law be Heirs, Faith is made void, and the Promise made of none Effect.

15. Because the Law worketh Wrath ; for, where no Law is, there is no Transgression.

16. Therefore

To solve this Question, we have nothing to do but to examine the State *Abraham* was in when he had it, and when God was pleased to justify him for it; for if he had it, and was justified for it, before he was circumcised, then it is plain it may be had, without the Circumcision; and that, if the *Gentiles* have it, they shall be justified, though they are not circumcised. Now it is Matter of Fact, that *Abraham* had it, before he was circumcised.

And that he received the Circumcision, as a Seal and Pledge that God would justify that Faith, which he had, before he was circumcised, to the End that both those that were not, and those that were circumcised, might imitate his Faith, and so might be justified as well as he.

For the Promise God made to *Abraham* and his Posterity, that they should be the Heirs of the World, was not made unto them, upon the Account of any Righteousness the Law was to confer upon them, but upon the Account of that Righteousness God is pleased to impute unto them who have Faith.

For, if none but those who have received the Law could be Heirs of the Promise, then, on the one Hand, it would be needless to implore the Mercy of God by our Faith and Obedience; and, on the other, no Man could be the better for the Promise.

For the Law is so far from making a Man just and innocent, that, on the contrary, it exposes him to more Guilt than he would have been ex-

16. Therefore it is of Faith, that it might be by Grace ; to the End the Promise might be sure to all the Seed ; not to that only which is of the Law, but to that also which is of the Faith of *Abraham*, who is the Father of us all.

17. As it is written, I have made thee a Father of many Nations, before him whom he believed, even God who quickeneth the Dead, and calleth those Things which be not as though they were :

18. Who against Hope believed in Hope, that he might become the Father of many Nations ; according to that which was spoken, So shall thy Seed be.

19. And, being not weak in Faith, he considered not his own Body now dead, when he was about an hundred Years old, neither yet the Deadness of *Sara's* Womb.

20. He staggered not at the Promise of God through Unbelief ; but was strong in Faith, giving Glory to God :

21. And being fully persuaded, that what he had promised he was able also to perform.

22. And

posed to, had he not received it ; for, where there is no Law, there can be no Transgression.

For which Reason God made the Promise unto Faith, that every one might be sensible it was not their Due, but his free Gift ; and that whosoever should imitate the Faith of *Abraham* might be sure and certain to inherit the Promise, whether they were descended from that Patriarch, and had received the Law, or not ; for, in respect of his Faith, answerable to what the Scripture says, *I have made thee a Father*, not of one, but of *many Nations*, he is the Father of us all ; we being the Children of his Temper, though not of his Flesh :

Before God whom he believed, before God who quickeneth the Dead, and calleth those Things that are not, with the same Certitude as if they were already present.

For his Faith was so great that, though he had no Reason to expect to have any Children out of his own Body, it being already dead with Age, yet he believed and relied upon the Promise of God, who told him that the Number of his Children should be as great as the Number of the Stars, in Hope that God, being pleased with his Faith and Reliance upon him, would make him the Father of many Nations.

Therefore, being fully persuaded of the Power and Veracity of God, he did not consider his Body now dead, he being about an hundred Years old, neither yet the Deadness of *Sara's* Womb.

He had no Scruple about the Promise, but relied absolutely upon it ;

Being fully persuaded that he was able to perform what he had promised,

For

22. And therefore it was imputed to him for Righteousness.

23. Now it was not written for his Sake alone, that it was imputed to him ;

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the Dead,

25. Who was delivered for our Offences, and was raised again for our Justification.

CHAP. V.

Verse 1. **T**HEREFORE being justified by Faith, we have Peace with God, through our Lord Jesus Christ.

2. By whom also we have Access by Faith, into this Grace wherein we stand, and rejoice in Hope of the Glory of God.

3. And not only so, but we glory in Tribulations also, knowing that Tribulation worketh Patience ;

4. And Patience, Experience ; and Experience, Hope :

5. And Hope maketh not ashamed, because the Love of God is shed abroad in our Hearts by the Holy Ghost which is given unto us.

6. For,

For which great Trust and Reliance, God was pleased to use him as if he had been just, innocent, and worthy of Rewards, though he was neither.

Now it is not for his Sake alone that the Scripture says, *that Faith was imputed unto him for Righteousness*;

But for our Sakes also, and to give us to understand, that Faith will likewise be imputed for Righteousness unto us, who believe on him who raised Jesus Christ from the Dead ;

He having been delivered unto it for our Sins, and raised from it for our Justification.

C H A P. V.

BEING then justified, not by our own Innocency, nor by the Law, but by our Faith through our Lord Jesus Christ ;

By whose Office and Intercession, God, having accepted of our Faith, has received us into the Covenant of Grace, called the Christian Religion ; which, though persecuted, we, however, profess with Joy, in Hope that, by our Adhering to it, we shall be Partakers of the Glory of God.

And we not only rejoice and glory to be Christians, but even rejoice and glory in the Afflictions we suffer, upon that Account, knowing that Afflictions give us the Opportunity to exercise our Patience ;

And that our Patience under them is a Proof to us that we are true Christians ; and this Proof of our being true Christians gives us Hope :

Which Hope, we are sure, will never turn to our Shame ; for we are thoroughly convinced, by that holy Temper which the Christian Religion gives us, that God loves us.

For,

6. For, when we were yet without Strength, in due Time Christ died for the Ungodly.

7. For scarcely for a righteous Man will one die; yet peradventure for a good Man some would even dare to die.

8. But God commendeth his Love towards us, in that, while we were yet Sinners, Christ died for us.

9. Much more then, being now justified by his Blood, we shall be saved from Wrath through him.

10. For if, when we were Enemies, we were reconciled to God by the Death of his Son; much more, being reconciled, we shall be saved by his Life.

11. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the Atonement.

12. Wherefore as by one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.

13. For, until the Law, Sin was in the World; but Sin is not imputed, when there is no Law.

14. Never-

For, in the Time appointed by God, Jesus Christ died for sinful Men, whilst we indulged ourselves in our Sins; which is an Instance of an unparalleled Love.

For though a Man, who would not think it a sufficient Reason to die to save the Life of a Man, that that Man has never disobliged him, might die to save the Life of one who has obliged him:

Yet God has manifested a Love towards us much superior to this, in that he has accepted of the Life of Jesus Christ instead of our own, whilst we lived in Enmity with him.

How much more then, being now justified through his Blood, shall we be saved through him from Wrath?

For if, when we were Enemies, we were reconciled to God, through the Death of his Son, how much more, now that we are reconciled, shall we be saved, if we imitate his holy Life?

But not only we glory in being Christians, and in suffering what we do suffer, upon that Account; but the Christian Religion makes us likewise glory in God, upon this Account:

That as *Adam* communicated to his whole Posterity which, at the Time of his Disobedience, was still in his Loins, and consequently one with him, that Guilt and Death which he had brought upon himself by his Disobedience; so Jesus Christ has communicated unto us that Innocence and Life which he has acquired by his perfect Obedience.

Now that *Adam* has communicated to his Posterity that Guilt and Death, which he had contracted by his Disobedience, is manifest from this, that, from the Time he disobeyed, to the Time the Law was given, all Men were punished, and consequently guilty. Now they could not be punished, nor guilty, for having broken a Law which

was

14. Nevertheless, Death reigned from *Adam* to *Moses*, even over them that had not sinned after the Similitude of *Adam's* Transgression, who is the Figure of him that was to come :

15. But not as the Offence, so also is the free Gift ; for, if through the Offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man, *Jesus Christ*, hath abounded unto many.

16. And not as it was by one that sinned, so is the Gift ; for the Judgment was by one to Condemnation, but the free Gift is of many Offences unto Justification.

17 For if by one Man's Offence Death reigned by one ; much more they which receive Abundance of Grace, and of the Gift of Righteousness, shall reign in Life by one, *Jesus Christ*.

18. Therefore as by the Offence of one Judgment came upon all Men to Condemnation ; even so by the Righteousness of one the free Gift

was not yet in being ; since no Man can be punished as guilty of an Action, before there is a Law to forbid that Action.

But, from the Time of *Adam's* Transgression, to the Time *Moses* gave the Law, Death spared no Man, no not even those who had not disobeyed a positive Command, as *Adam* had done, he who is the Type of him that was to come ; a plain Proof that, since Men died, and died not, for having sinned after the Similitude of *Adam's* Transgression, that they died, because they were involved in that Guilt and Death, which *Adam* had brought upon himself by his Disobedience.

But it is not of the Gift which is made unto us of the Innocence and Life of Jesus Christ, as it is of the Offence ; for, if *Adam* and his Posterity were, through his Transgression, guilty of Death, how much more has the Mercy of God and his Gift of Justification abounded upon *Adam* and his Posterity, through the gracious Death and perfect Obedience of the Man Jesus Christ ?

And it is not of the Gift neither, as it is of *Adam's* Transgressing ; for the Sentence, which was passed upon his single Transgression, condemned both him and his Posterity ; whereas the Gift justifies both him and his Posterity of never so many Transgressions, if but sincerely repented of.

For if by *Adam's* Transgression Death hath reigned, through him, upon his Posterity : How much more shall they, who receive the full Gift of Justification, and all the Mercy that God can shew, not only live, but reign through the kingly Life of Jesus Christ ?

As then, through one Transgression, the Sentence of Condemnation came upon all Men ; so, to the great Glory of God, through one righteous Deed,

Gift came upon all Men unto Justification of Life.

19. For as by one Man's Disobedience many were made Sinners ; so by the Obedience of one shall many be made righteous.

20. Moreover the Law entered, that the Offence might abound : But, where Sin abounded Grace did much more abound :

21. That, as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto eternal Life, by Jesus Christ our Lord.

CHAP. VI.

Verse 1. **W**HAT shall we say then ? Shall we continue in Sin, that Grace may abound ?

2. God forbid : How shall we that are dead to Sin live any longer therein ?

3. Know

Deed, the Sentence of Justification is come upon all Men.

For, as by one Man's Disobedience all Men have been made guilty, so by one Man's Obedience all Men shall be made just.

As for the Law, it was not given by God to make Men just, but to make them Objects of Mercy and Compassion, by their sincere though very imperfect Obedience to its Commands; for it was so far from justifying Men, that, on the contrary, it made them guilty of more Acts of Disobedience than they would have been, had they never received it: But, where God was pleased to expose Men to many Acts of Disobedience, by the various and many Commands of his Law, there he was pleased also to grant unto them a more than a proportionable Degree of Mercy:

To the End that, as Sin had made all Men guilty of Death, so his Mercy through the Justification which we receive, through Jesus Christ our Lord, might give us eternal Life.

C H A P. VI.

BUT shall we say that, since God gave to the Jew a Degree of his Mercy more than proportionable to the various Temptations of Disobedience, he exposed them to by his Law, we had as good live still under the Law, and so sin, that Grace may likewise abound unto us?

God forbid that we Christians should say so; for how shall we, we who are dead to our Depravity, live any longer under an Oeconomy which gives Life and Vigour to it?

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Know

3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death?

4. Therefore we are buried with him by Baptism into Death: That, like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.

5. For if we have been planted together in the Likeness of his Death; we shall be also in the Likeness of his Resurrection:

6. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.

7. For he that is dead is free from Sin.

8. Now, if we be dead with Christ, we believe that we shall also live with him:

9. Knowing that Christ, being raised from the Dead, dieth no more; Death hath no more Dominion over him.

10. For, in that he died, he died unto Sin once; but, in that he liveth, he liveth unto God.

11. Likewise

Know ye not that so many of us as have embraced Christianity, were, at our embracing it, plunged into Water, to put us in Mind that we engaged ourselves to die to our Depravity, as Christ died for it ?

We are therefore, by our being plunged into Water, buried with him, as to the Reason of his Death ; that as he was raised from the Dead by the glorious Power of God to live a new Life, a Life absolutely free from the Power of Sin, so, at our Coming out of the Water, we may live a new Life, a Life absolutely free from the Influences of our Depravity.

For if, at our embracing Christianity, we took a sincere Resolution to imitate the Death of Jesus Christ, in our professing Christianity, we shall take the same Resolution to imitate his new Life :

Knowing this, that our Depravity is crucified with him, that our irregular and vicious Appetites may be so far destroyed, that we no longer obey them.

For he who is dead to his Depravity is free from its Appetites.

Now, if we are dead to our Depravity, as Christ died for it, we believe also that we shall live with him :

We being sure of this, that Christ, being now raised from the Dead, is not to die any more, Death having no more Power over him.

For the Reason that he died once was, because he had undertook to expiate for the Sins of Mankind ; but the Reason that he lives now is, because God, having accepted and being satisfied with his Expiation, has been pleased to give him a new Life.

11. Likewise reckon you also yourselves to be dead indeed unto Sin ; but alive unto God, through Jesus Christ our Lord.

12. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof.

13. Neither yield ye your Members, as Instruments of Unrighteousness unto Sin ; but yield yourselves unto God, as those that are alive from the Dead ; and your Members as Instruments of Righteousness unto God.

14. For Sin shall not have Dominion over you ; for ye are not under the Law, but under Grace.

15. What then ? Shall we sin, because we are not under the Law, but under Grace ? God forbid.

16. Know ye not, that to whom ye yield yourselves Servants to obey, his Servants ye are to whom ye obey ; whether of Sin unto Death, or of Obedience unto Righteousness ?

17. But

In the same Manner look upon yourselves as really dead, as to that depraved Temper and Disposition of Mind which you have received from your first Parents ; and that the Life you now enjoy is a new Life, given you by God, he having accepted of the Death of Jesus Christ, instead of your own.

Let not therefore your Depravity so rule in your mortal Body, that you obey its Motions and Appetites.

And do not yield your Members to be its Tools, to do whatsoever is unjust and irregular ; but yield yourselves to the Government of God, as Creatures to whom he has given Life, after they were dead, and your Members as Instruments to execute his holy and righteous Will.

For your Depravity will not be able to prevent you from doing this, if you are not wanting to yourselves, now that you are not under that Law which gave Strength and Vigour to it, but under an Oeconomy of Grace which weakens and destroys it.

But does it follow that, since we are not now under the Law, but under an Oeconomy of Grace and Mercy which weakens and destroys our Depravity, we may therefore, without Danger, obey its Motions and Appetites ?

By no Means ; for know you not, that you are under the Necessity of obeying the Will and Commands of whomsoever you yield yourselves Servants to obey ; and that, if you make yourselves the Servants of your Depravity, you'll fall under the Necessity of obeying its Commands, for which Obedience you have nothing but Death to expect ; whereas, if you are the Servants of God, you'll submit yourselves to his Will and Commands, for

17. But God be thanked, that ye were the Servants of Sin; but ye have obeyed from the Heart that Form of Doctrine which was delivered unto you.

18. Being then made free from Sin, ye became the Servants of Righteousness.

19. I speak after the Manner of Men, because of the Infirmary of your Flesh; for as ye have yielded your Members Servants to Uncleaness and Iniquity, unto Iniquity; even so now yield your Members Servants to Righteousness, unto Holiness.

20. For, when ye were the Servants of Sin, ye were free from Righteousness.

21. What Fruit had ye then in those Things whereof you are now ashamed? For the End of those Things is Death.

22. But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life.

23. For the Wages of Sin is Death; but the Gift of God is eternal Life, through Jesus Christ our Lord.

which Submission, he'll use you as if you were really just and guiltless?

But, as for you, I thank God that, whereas you were formerly Servants and Slaves to your Depravity, you have now heartily and sincerely submitted yourselves to that holy and pure Form of Doctrine which was delivered unto you.

By which being then made free from the Tyranny of your Depravity, ye became the Servants of what is right and reasonable.

I speak after this familiar Way, that you may the better take my Meaning; and I say that as ye have formerly yielded your Members Servants to your Corruption, which hurried you from Sin to Sin; even so now you ought to yield your Members Servants to Reason, instructed by Religion, which will require nothing from you but what will make you holy and good.

For, when ye were the Servants, when ye complied with the irregular Appetites of your Depravity, and Reason and Religion had no Power, no Influence over you:

What Fruit, I pray, had you then in those Things, which you are now ashamed to think you have been guilty of? For you are sensible that the End of those Things is Death.

But now being delivered from the Power of your Depravity, and being Servants to God, you have nothing to do, but to make yourselves holy, that you may live for ever with him, who is Holiness itself.

For all the Wages, that Depravity, that cruel Master, gives to his Servants, is Death; whereas an eternal Life is what God gives to those that obey him, now that he is reconciled with us by the Death of Jesus Christ, who is our Lord and Master, he having bought and redeemed us.

C H A P. VII.

Verse 1. **K**NOW ye not, Brethren, for I speak to them that know the Law, how that the Law hath Dominion over a Man, so long as he liveth?

2. For the Woman, which hath an Husband, is bound by the Law to her Husband, so long as he liveth; but, if the Husband be dead, she is loosed from the Law of her Husband.

3. So that if, while her Husband liveth, she be married to another Man, she shall be called an Adulteress; but, if her Husband be dead, she is free from that Law; so that she is no Adulteress, though she be married to another Man.

4. Wherefore, my Brethren, ye also are become dead to the Law, by the Body of Christ, that ye should be married to another, even to him who is raised from the Dead, that we should bring forth Fruit unto God.

5. For, when we were in the Flesh, the Motions of Sin, which were by the Law, did work in our Members to bring forth Fruit unto Death.

6. But now we are delivered from the Law, that being dead wherein we were held; that we should serve in Newness of Spirit, and not in the Oldness of the Letter.

7. What

C H A P. VII.

BUT not only we are not to obey the Appetites of our Depravity, but we are not neither to live any longer under the Law which had subjected us to it; for you, Brethren, to whom I speak, you know the Nature of a Law, and that it has Dominion over a Man, so long and no longer than he liveth.

For a Woman, for Instance, who has a Husband, is bound, by the Law of Matrimony, to her Husband, so long and no longer than he liveth; so that, if her Husband be dead, she is free from that Law,

And is not called an Adulteress, though she marries another; as she would be, were she to marry, while her Husband liveth.

Wherefore, my Brethren, since your Depravity is dead by the Death of Jesus Christ, you are delivered from that Law which had subjected you to it, that you should marry to another, even to him who is raised from the Dead, and so might live in a Manner acceptable unto God.

For, when we were under the Law, the Motions of our Depravity, which were occasioned by the Law, worked in our Members that Disobedience which was to our Ruin and Destruction.

But now, our Depravity, under whose Tyranny we were held by the Law, being dead, we are delivered from the Law, that we may serve God with that new Temper of Mind and of Obedience which the Christian Religion gives, and not with that former Temper of Disobedience which the Letter of the Law bred in us.

My

7. What shall we say then? Is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law; for I had not known Lust, except the Law had said, Thou shalt not covet.

8. But Sin, taking Occasion by the Commandment, wrought in me all Manner of Concupiscence; for, without the Law, Sin was dead.

9. For I was alive without the Law once; but, when the Commandment came, Sin revived, and I died.

10. And the Commandment, which was ordained to Life, I found to be unto Death.

11. For Sin, taking Occasion by the Commandment, deceived me, and by it slew me.

12. Wherefore the Law is holy; and the Commandment holy, and just, and good.

13. Was then that which is good made Death unto me? God forbid. But Sin, that it might appear Sin, working Death in me by that which is good, that Sin by the Commandment, might become exceeding sinful.

14. For we know that the Law is spiritual; but I am carnal, sold under Sin.

15. For

My Meaning, however, is not, that the Law is bad and sinful ; on the contrary, I own, that I owe to the Law the Knowledge I have of what is bad and sinful ; for I should never have known that my Appetites were so, and that I was not to comply with them, had not the Law told me, *Thou shalt not covet.*

But my Depravity, which, before the Law was given, was in a Manner dead, and without Vigour, for want of a proper Opportunity to shew itself, taking Occasion from the Commandment, wrought in me all Manner of irregular Desires.

For, before the Law was given, I was not guilty of so much Disobedience, as I have been since ; so that, in Comparison of what I am now, I was innocent and guiltless : But, the Law being given, my Depravity took a new Vigour and Life, and I grew more guilty of Death than I was before.

So that the Commandment, which God had given me for my Good, turned, by my own Depravity, to my Ruin.

For my Depravity, taking Occasion from the Commandment, seduced me, and, by making me transgress, slew me.

Therefore *the Law is holy, and the Commandment is holy, and just, and good.*

And the Law, being good, was not given to kill me ; but that the Depravity, which is in me, might appear to be the very thing that kills me by that which is good, and might shew itself, in its greatest Degree, by making me transgress a Commandment, which, I own, is holy, just, and good.

For we all agree that the Law is such ; but I am depraved and sold to my Depravity,

Doing

15. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I.

16. If then I do that which I would not, I consent unto the Law, that it is good.

17. Now then it is no more I that do it, but Sin that dwelleth in me.

18. For I know that in me, that is, in my Flesh, dwelleth no good Thing; for to will is present with me, but, how to perform that which is good, I find not.

19. For the Good that I would, I do not; but the Evil which I would not, that I do.

20. Now, if I do that I would not, it is no more I that do it, but Sin that dwelleth in me.

21. I find then a Law, that, when I would do Good, Evil is present with me.

22. For I delight in the Law of God, after the inward Man.

23. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.

24. O wretched Man that I am, who shall deliver me from the Body of this Death!

25. I thank God, through Jesus Christ our Lord. So then, with the Mind, I myself serve the Law of God; but, with the Flesh, the Law of Sin.

Doing that which I do not approve ; for what I approve, is what I do not ; but what I hate and abhor, is what I do.

If then I do that which I do not approve, I give my Consent and Testimony, that the Law, which forbids my doing it, is good.

Therefore it is not I, it is not my Reason that does it; but it is the Depravity that dwelleth in me, which overpowers my Reason, and hinders it from obeying the Law of God.

For I am sensible that my Appetites are corrupt; that I am willing, indeed, to obey the Law of God, but that I have neither the Heart nor Courage to do it.

For, as I said before, *the Good I would do, is what I do not ; but the Evil which I would not, is what I do.*

Now, if I do that which I would not, it is plain it is not my Reason that does it, but the Depravity that dwelleth in me.

Therefore, when I would do Good, I find a Power in me that hurries me to what is evil.

For my Reason approves and loves the Law of God.

But there is a Viciousness in my Members, which wars and is at Variance with my Reason, and subjects it to the Depravity which is in my Members.

O wretched Man that I am, who shall deliver me from this Depravity which is in me, and makes me guilty of Death ?

Thanks be to God, I am delivered out of it, by imitating the Death, and following the Directions of Jesus Christ ; which I am in Duty bound to do, since he is my Lord and Master, he having redeemed my Life, forfeited upon the Account of my

C H A P. VIII.

Verſe 1. **T**H E R E is therefore now no Condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.

2. For the Law of the Spirit of Life, in Chriſt Jeſus, hath made me free from the Law of Sin and Death.

3. For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son, in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh :

4. That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.

5. For

my Depravity. Therefore I myself, if I do not follow his Directions, I do love and approve, indeed, with my Reason the Law of God ; but, with my Appetites, I am a Slave to what is contrary to it.

C H A P. VIII.

SINCE then Jesus Christ has redeemed my Life, forfeited upon the Account of my being born a depraved Creature, and has given me Directions how I may avoid the Power of my Depravity, it follows, that if I, or any body else, whether they be *Jews* or *Gentiles*, follow those Directions, and govern the Actions of their Life by Reason, and not by their Appetites and Senses, they have no Condemnation to fear from God, but shall be used by him as if they were just and innocent.

For the Power of that Temper we receive, by following his Directions, frees us both from the Tyranny of our Depravity, and from Death, the Punishment due to it.

And this is what the Law could not do, its Ceremonies, Sacrifices, and Motives being not sufficient either to atone for our Depravity, or to make us conquer it ; but God, sending the Son of his Love, him whom he had decreed to be the Image of his invisible Person, into the Similitude of sinful Man, that he might die for our Sins, has, by his Death, both received a Satisfaction for them, and convinced us that they ought to die in us :

And that to the End we might receive that Justification which was represented by the various Ceremonies of the Law, whilst we govern our Lives by our Reason, instructed both by the Example

5. For they that are after the **Flesh**, do mind the Things of the **Flesh**; but they that are after the Spirit, the Things of the Spirit.

6. For to be carnally minded is **Death**; but to be spiritually minded is **Life** and **Peace**:

7. Because the carnal Mind is **Enmity** against **God**; for it is not subject to the **Law of God**, neither indeed can be.

8. So then they that are in the **Flesh** cannot please **God**.

9. But ye are not in the **Flesh**, but in the **Spirit**, if so be that the Spirit of **God** dwell in you. Now, if any Man have not the Spirit of **Christ**, he is none of his.

10. And, if **Christ** be in you, the **Body** is dead, because of **Sin**; but the **Spirit** is **Life**, because of **Righteousness**.

11. But if the Spirit of him, that raised up **Jesus** from the **Dead**, dwell in you, he, that raised up **Christ** from the **Dead**, shall also quicken your mortal **Bodies**, by his Spirit that dwelleth in you.

12. Therefore

ample and Directions Jesus Christ has left us, and not by our Appetites and Senses.

For they who have no other Principle of Action than their Appetites, which are depraved, mind nothing but what is so, and consequently what is to their Ruin ; whereas they who are governed by their Reason, mind what is reasonable, and consequently to their Advantage.

For the minding and doing the Dictates of our Appetites is Death ; whereas the minding and doing the Dictates of our Reason is eternal Life in the next World, and Peace in the present :

For a Temper, which minds nothing but how he may gratify its own Appetites, is Enmity against God ; for such a Temper is neither subject, nor can be subject, to the Law of God, which is just and holy.

So that we may safely conclude, that whoever has it cannot please God.

As for you, you who are not under the Influence and Government of such a Temper, but under that of Reason, if so be that you have that holy Temper which God intended to give you by the Example and Instructions of Jesus Christ. And I must tell you, that whosoever has it not, is no Christian, and consequently will receive no Benefit from the Death of Jesus Christ.

Whereas, if you have it, you will not comply to your Appetites, because they are depraved ; but you will comply to your Reason, because it requires nothing from you but what is just and right.

Now if this godlike Temper, which God intended you should have, be in you, God who raised Jesus Christ from the Dead, because it was in him, will likewise raise you from the Dead, because it has been in you.

H

Therefore,

12. Therefore, Brethren, we are Debtors, not to the Flesh, to live after the Flesh.

13. For if ye live after the Flesh, ye shall die ; but if ye, through the Spirit, do mortify the Deeds of the Body, ye shall live.

14. For as many as are led by the Spirit of God, they are the Sons of God.

15. For ye have not received the Spirit of Bondage again to fear ; but ye have received the Spirit of Adoption, whereby we cry Abba, Father.

16. The Spirit itself beareth Witness with our Spirit, that we are the Children of God.

17. And, if Children, then Heirs ; Heirs of God, and Joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.

18. For I reckon that the Sufferings of this present Time are not worthy to be compared with the Glory that shall be revealed in us.

19. For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God,

20. For

Therefore, my Brethren, we are not beholden to our Appetites, that we should suffer ourselves to be governed by them.

Since, if we are, we shall die eternally ; whereas, if, by our Reason, we oppose and mortify them, we shall live eternally.

For as many, as are under the Influence and Direction of such a Temper, are the Sons of God, and therefore shall no more die, than he who, in his own Nature, is immortal.

For, under the Gospel, God does not give us a Temper of Slaves and Bondmen, to be in continual Fear of him, as he had done under the Law ; but he gives us the Temper of adopted Children, by which we address ourselves to him, as to our Father.

Which Temper is a Proof to our Reason, that he is pleased to look upon us as his Children.

And, if God is pleased to look upon us as his Children, then he is pleased to look upon us as his Heirs, Heirs of his Blessings as well as Jesus Christ ; we being to be Sharers in that great Glory with which God has glorified his Sufferings, if so be that we imitate them, and bear them patiently as he did ; and this we have all Reason to do.

For I reckon that whatever we suffer in this World, upon the Account of our Adhering to Christ, bears no Manner of Proportion to, and is not worthy to be compared with that Glory, with which God will reward and crown our Sufferings, when he restores us to Life again.

For it will be so great that, though the Expectation of the Creatures to be delivered from their present Pains and Miseries be very great and anxious, yet it makes them wait patiently for that happy Day, when God will manifest his Sons, by raising their Bodies to a glorious and immortal

20. For the Creature was made subject to Vainity, not willingly, but by Reason of him who hath subjected the same in Hope :

21. Because the Creature itself also shall be delivered from the Bondage of Corruption, into the Liberty of the Glory of the Children of God.

22. For we know that the whole Creation groaneth and travaileth in Pain together until now :

23. And not only they, but ourselves also, which have the First-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our Body.

24. For we are saved by Hope : But Hope that is seen, is not Hope ; for what a Man seeth, why doth he yet hope for ?

25. But, if we hope for that we see not, then do we with Patience wait for it.

26. Likewise

Life, in Hope that they shall have their Share in that Resurrection.

For the Creatures were not made subject to Pains, Death, and Dissolution, by their own Will, as *Adam* was by his wilful Disobedience; but by Reason of him, who, having created them for the Use and Benefit of Man, when innocent, would have them share the Punishment inflicted on him, when guilty, in Hope that they should share his Glory, and be still of Use to him, when made perfect.

For the Creature itself also shall be delivered from the Bondage of Pain, Death, and Dissolution, into that glorious and unchangeable State of the Children of God.

For we are sensible that all Creatures, from the Fall of *Adam* until now, are subject, and groan, and travail under the same Pains, that were inflicted upon him and his Posterity :

And not only they, but we also, who, having received the First-fruits of that vivifying Christian Temper, might expect to be free from them, yet we ourselves groan under them, being still under the Necessity of waiting for that Time, when God shall adopt us for his Children, by raising our Bodies to Life again.

For our Happiness is to be the Reward of our Faith and Reliance upon God's gracious Promises: But, were we to have that Happiness at once, then there would be no Room for our Faith, there would be no more Room for us to hope that one Day we should see the Effects of God's Promises; for how can a Man hope to see what he sees already?

But if, relying upon God's Word, we hope for that Happiness which he has promised us, then

26. Likewise the Spirit also helpeth our Infirmities ; for we know not what we should pray for, as we ought ; but the Spirit itself maketh Intercession for us with Groanings which cannot be uttered.

27. And he, that searches the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of God.

28. And we know that all Things work together for Good, to them that love God, to them who are the called according to his Purpose.

29. For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren.

30. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.

31. What

our Hope overcomes all Difficulties, and we wait patiently, till we have it.

And, now that I have told you that that holy Temper which the Christian Religion gives unto us, and to whoever sincerely professeth it, is the Reason that God will raise our dead Bodies, into a glorious Immortality, and will adopt us for his Children, I add that this holy Temper is likewise of great Help to us under our Infirmities.

For, when we are under great Temptations and Difficulties, we neither know what to ask for, nor to ask for it with that Resignation, which is due from Creatures to a wise and good Creator; but that holy Temper, by its Groans, which are of inexpressible Force before God, intercedes for us.

And he, that searches the Hearts, knows the Desire of that Temper, that he intercedes for the Saints, with Resignation to what God thinks fit for them; and therefore he gives it them, whether it be temporal Prosperities, or Afflictions.

I say, whether it be Prosperities, or Afflictions; for we know that all Things, that Afflictions as well as Prosperities, promote the Happiness of them that love God, of them who, being called, have the Qualifications, that God intends to reward.

For whom he did foreknow would have those Qualifications, would love him, would obey his Commands, would rely on his Promises, and hope for his Mercy; those he did predestinate to suffer, as his Son has suffered, that they might be glorified, and so might be to his Son, in all Respects, as so many Brethren.

Moreover, whom he did predestinate to be thus conformed to the Image of his Son, those he called to the Knowledge of him, and the Profession of his Laws; and those that obey his Laws,

31. What shall we say then to those Things ? if God be for us, who can be against us ?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things ?

33. Who shall lay any Thing to the Charge of God's Elect ? It is God that justifies :

34. Who is he that condemneth ? It is Christ that died, yea rather that is risen again, who is even at the Right-hand of God, who also maketh Intercession for us.

35. Who shall separate us from the Love of Christ ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword ?

36. As it is written, for thy Sake, we are killed all the Day long ; we are accounted as Sheep for the Slaughter.

37. Nay, in all these Things, we are more than Conquerors, through him that loved us.

38. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come,

39. Nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord.

C H A P,

he justifies; and whom he justifies, those he also glorifies.

And, if Things be so, as certainly they are, what can be objected against what I have affirmed, that true Christians have no Condemnation to fear? For who can be against us, what can hurt us, if God be for us?

He that spared not his own Son, but delivered him to Death, that he might rescue us from it, how shall he not, with him, freely give us all Things, which are really to our Advantage?

Who can we fear shall lay any Thing to the Charge of God's Elect, that will be to their Prejudice; since it is God himself that justifies?

Who can we fear shall condemn them, since the Son of God gave his Life a Ransom for them; which Ransom God has not only accepted, but he has likewise raised him to Life again, and has made him sit at his Right-hand, where, in that Place of prime Honour and Authority, he still makes Intercession for us?

Who shall then separate us from the Love we owe to Christ, and what shall be able to make us abandon his Religion? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword,

As we are foretold, in Scripture, we shall suffer?

Nay, he, that loved us, has enabled us to be more than Conquerors, in all these Things.

For I am persuaded, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love God has shewed us, in accepting of the Death of his Son instead of ours.

C H A P.

C H A P. IX.

Verse 1. **I** Say the Truth in Christ, I lye not,
my Conscience also bearing me Wit-
ness in the holy Ghost,

2. That I have great Heaviness and continual
Sorrow in my Heart.

3. For I could with myself were accursed from
Christ, for my Brethren, my Kinsmen according
to the Flesh :

4. Who are *Israelites* ; to whom pertaineth the
Adoption, and the Glory, and the Covenants,
and the Giving of the Law, and the Service of
God, and the Promises ;

5. Whose are the Fathers, and of whom, as
concerning the Flesh, Christ came, who is over
all, God blessed for ever. *Amen.*

6. Not as though the Word of God hath taken
none Effect ; for they are not all *Israel*, which are
of *Israel* :

7. Neither,

C H. A P. IX.

NOW that I have given you an Account of the Doctrine I preach unto the *Gentiles*, which, as I have already told you, contains all that God, consistent with his divine Attributes and the degenerate State of Mankind, can do to save Sinners, I must add that, as sure as I am a Christian, I tell you the Truth, I lye not, the Conscience of my godly Affection towards you bearing me Witness that I am sincere,

When I assure you that I have great Heaviness and continual Sorrow in my Heart, not only to see that you *Jews* continue to reject it, but that you think it is, out of Spite and Contempt to you, that I preach it unto the *Gentiles*.

Whereas I could wish that God would not employ me as an Apostle of Christ amongst them, that you might have no such Objection to make against me, who, upon many Accounts, have for you an extraordinary Regard and Affection : You are my Kinsmen and Brethren :

You are *Israelites* ; it is to you that pertaineth the Adoption, the Glory, the Covenants, the Giving of the Law, the Service of God, and the Promises ;

You are descended from *Abraham*, *Isaac*, and *Jacob*, and it is from you that Christ, as to his Flesh, is born ; though, as to his guiltless Temper and Office of Mediator, he is above all, to the eternal Glory of God ; therefore let him be praised for ever for it. *Amen.*

But if, notwithstanding those great and invaluable Advantages, which you have over the *Gentiles*, God is pleased to be their God, while he is not so to you, it does not follow from thence, that

7. Neither, because they are the Seed of *Abraham*, are they all Children ; but in *Isaac* shall thy Seed be called.

8. That is, They which are the Children of the the Flesh, these are not the Children of God ; but the Children of the Promise are counted for the Seed.

9. For this is the Word of Promise, At this Time will I come, and *Sara* shall have a Son.

10. And not only this, but when *Rebecca* also had conceived by one, even by our Father *Isaac*.

11. (For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth)

12. It was said unto her, The elder shall serve the younger.

13. As

that the Promise he made to *Abraham*, to be his God, and to his Posterity, is come to nothing ; but that you, though descended from him, are not his Posterity ; for they are not all *Israel*, which are of *Israel* :

Neither are all those, who are descended from *Abraham*, his Posterity ; for God declared it should be in *Isaac*.

Which Declaration plainly intimates, that neither those who were descended, or were to descend from him, were to be his Posterity, that is, the Heirs of his Blessings, but only those whom he promised to give him ; for that *Isaac* was such a one is evident from the very Word of Promise,

At this Time will I come, and Sara shall have a Son.

Nay, God, to make it manifest, beyond all Doubt, that neither Birth, nor Works, could give a Right to any Man to inherit the Blessings which he had given to *Abraham*, and consequently to be, in that Respect, his Posterity, as you *Jews* expect, because you are descended from him ; but that it was his Purpose to chuse those who should, and to chuse them, not because of their Works, which could never deserve it, but because it was his Pleasure to chuse them, as foreseeing that they would perform those Conditions, upon which he was pleased to offer his Blessings : When *Rebecca* had conceived by one, even by our Father *Isaac*,

The Children being not yet born, and consequently having neither done any Good or Evil,

It was said unto her, *The elder shall serve the younger.*

Jacob

13. As it is written, **Jacob** have I loved, but **Eſau** have I hated.

14. What ſhall we ſay then? Is there Unrighteouſneſs with God? God forbid.

15. For he ſaith to **Mofes**, I ſhall have Mercy on whom I have Mercy, and I ſhall have Compaſſion on whom I have Compaſſion.

16. So that it is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.

17. For the Scripture ſaith unto **Pharaoh**, **Even for this ſame Purpoſe** have I raiſed thee up, that I might ſhew my Power in thee, and that

Jacob have I loved; but Esau have I hated. So that *Jacob*, and not *Esau*, was *Abraham's* Posterity, that is, the Heir of his Blessings; not because of his Birth, for he was the youngest Son; nor because of his Works, for the two Brothers had neither done Good or Evil, when the youngest was called to it.

Now, what can ye say to this? Shall ye say, that God is unjust to deal thus with those two Brothers? You cannot say so.

For he saith to *Moses*, *I shall have Mercy on whom I have Mercy, and I shall have Compassion on whom I have Compassion*; which implies that all Men stand in Need of the Mercy of God: That none has any Right to it: That, if he gives it, it will be upon what Conditions he pleaseth: That nothing can prevent him from giving it to whomsoever shall perform those Conditions, nor force him to give it to any body that shall not perform them.

So that *Isaac* being resolved to give the Blessings to his eldest Son, and his eldest Son fetching Vennison, in order to receive them, signifies nothing; for they are entirely at God's Disposal, who, in his Mercy, gives them to the youngest, whom he foresees will perform those Conditions which he has engaged himself to give them upon; whilst he does not only refuse them to *Esau*, whom he foresees will never perform them; but he will likewise have him to be the eldest, that his Anger, at his not performing them, might be more conspicuous, in refusing him, the eldest, those Blessings, which he gave to the youngest.

In the same Manner as the Scripture saith unto *Pharaoh*, *Even for this same Purpose have I raised thee up, that I might shew my Power in thee, and that*

that my Name might be declared throughout all the Earth.

18. Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth.

19. Thou wilt then say unto me, Why doth he yet find Fault ? For who hath resisted his Will ?

that my Name might be declared throughout all the Earth.

Therefore be both Mercy on whom he will have Mercy, and whom he will be hardeneth; which Words, however, we are not to understand, as if their Meaning was, that God makes whom he will a bad Man; for he is so far from it, that, on the contrary, he deters all Men, as much as possible, from being so: But their Meaning is, that those, whom he foresees will be bad, do what he will to prevent it, he may, if it suits the great Designs of his Providence, allow them such a Time, and put them in such Circumstances, as will, by their voluntary ill Use of them, be very conducive to their Increasing in their own Wickedness; for such was the Case of *Esau* and *Pharaoh*, who both, though wicked, yet would never, for Want of Time and Opportunities, have grown so wicked as they did, had God either allowed them a shorter Life, or had he not made the one an elder Brother, and the other a King.

But you'll say, that though God does not make any body hard, yet, if he hardens whom he will, and his Will was to harden *Pharaoh*, how could he help being hardened? And therefore why does he find Fault with him as he does, after the sixth Judgment had not been able to force him to let the *Jews* go, saying, *Exaltest thou thyself still against my People, that thou wilt not let them go?* To this I might answer, that God does not find Fault at his Hardening himself at his various Judgments, so long as he was resolved to be a hard and bad Man; But he finds Fault at his being still resolved to be so, after he had given him so many Instances both of his Power and Readiness to punish him for it. This I say I might answer.

I

But,

20. Nay but, O Man, who art thou that re-
pliest against God? Shall the Thing formed say to
him that formed it, Why hast thou made me thus?

21. Hath not the Potter Power over the
Clay, of the same Lump to make one Vessel unto
Honour, and another unto Dishonour?

22. What if God, willing to shew his Wrath,
and to make his Power known, endured, with
much Long-suffering, the Vessels of Wrath fitted
to Destruction:

23. And that he might make known the Riches
of his Glory on the Vessels of Mercy, which he
had afore prepared unto Glory?

24. Even us whom he hath called, not of the
Jews only, but also of the *Gentiles*.

25. As he saith also in *Hosea*, 'I will call them
my People, which were not my People; and her,
beloved, which was not beloved.'

26. And it shall come to pass, that in the Place
where it was said unto them, Ye are not my Peo-
ple; there shall they be called the Children of the
living God.

27. *Isaias*

But, O Man, who art thou that repliest against God? Shall the Thing formed say to him that formed it, Why hast thou made me thus?

Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour? That is, Hath not God the Power to make out of Mankind, which is but one and the same Lump, a Man either an eldest or a youngest Brother, either a King or a Subject, and to grant him either a short or a long Life?

And what Reason can Men have, who, being bad, are fit for Destruction, to complain, if God does not destroy them on a sudden, but, being willing to shew his Wrath, and to make his Power known, endures, with much Long-suffering, the ill Use they make of the Rank and Circumstances of Life, wherein he has been pleased to put them; since the Long-suffering of God was so fit and proper to bring them to Repentance, that it is their own Fault, that it has not brought them to it?

Likewise what can good Men say, Men, who, being Vessels of Mercy, are already prepared and fit for Glory, if God does not glorify them immediately, but allow them Time and Opportunities to grow in Grace and Virtue, that he may give them a more splendid Reward?

As he does to us whom he has called, not of the *Jews* only, but also of the *Gentiles*.

Answerable to what he declares by his Prophet *Hosea*, when he says, *I will call them my People, which were not my People; and her, beloved, which was not my beloved.*

And it shall come to pass, that in the Place where it was said unto them, Ye are not my People, there shall they be called the Children of the living God.

27. *Isaias* also crieth concerning *Israel*, Though the Number of the Children of *Israel* be as the Sand of the Sea, a Remnant shall be saved.

28. For he will finish the Work, and cut it short in Righteousness; because a short Work will the Lord make upon the Earth.

29. And as *Isaias* said before, Except the Lord of *Sabaoth* had left us a Seed, we had been as *Sodom*, and been made like unto *Gomorrha*.

30. What shall we say then? That the *Gentiles*, which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith:

31. But *Israel*, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness.

32. Wherefore? Because they sought it not by Faith, but as it were by the Works of the Law; for they stumbled at that Stumbling-stone;

33. As it is written, Behold, I lay in *Sion* a Stumbling-stone, and Rock of Offence;
and

Whereas, when God speaks of the *Jews*, he does not speak of them, as if they were the People, and the only People, who have a Right to his Blessings: For *Isaias* says, that, *though the Number of the Children of Israel be as the Sand of the Sea, a Remnant, that is, but few, shall be saved.*

For he will finish the Work, and cut it short in Righteousness; because a short Work will the Lord make upon the Earth. That is, he will not always contend with them, with Mercy; but, since they obstinately refuse and reject it, he will deal with them by the Rules of Justice, which will soon decide their Fate.

It is upon that Account that *Isaias* had said before, *Except the Lord of Sabaoth had left us a Seed, we had been as Sodom, and been made like unto Gomorrha,* that is, we would have been absolutely destroyed.

What shall we then conclude from all this? That the *Gentiles*, who had no Thought, who took no Care of being justified before God, are, however, justified before him, even by their Faith:

Whereas the *Jews*, who received and obeyed his Law, in Hope of being justified, are not, however, justified. That we may safely conclude; and the Reason is,

Because the *Jews* think that, provided they obey the Law, they are just and innocent before God; which cannot be, since they were guilty before him, even before they received the Law: And therefore they refuse that Justification which is the only one a Man can have, viz. God's Accepting the Death of Jesus Christ instead of their own; for they are offended and stumble at this,

As God had foretold would be their Case, saying, *Behold, I lay in Sion a Stumbling-block, and*

and whosoever believeth on him shall not be ashamed.

CHAP. X.

Verse 1. **B**RETHREN, my Heart's Desire and Prayer to God for *Israel* is, that they might be saved.

2. For I bear them Record, that they have a Zeal of God, but not according to Knowledge.

3. For they, being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.

4. For Christ is the End of the Law for Righteousness, to every one that believeth.

5. For *Moses* describeth the Righteousness which is of the Law, that the Man which doeth those Things shall live by them.

6. But

Rock of Offence ; but whoſoever believeth in him ſhall not be aſhamed.

C H A P. X.

FOR my Part, Brethren, though the *Jews* fancy that it is, out of Contempt to them, that I preach the Goſpel unto the *Gentiles* ; yet my beſt Wiſhes and my Prayers to God are, that he may be pleaſed to overcome their Ignorance and Obſtinacy.

For I am ſo far from having that bad Opinion of them which they imagine, that, on the contrary, I bear them Record, that they have a Deſire to pleaſe and recommend themſelves to God, but they do not expreſs it, in a proper Manner.

For, notwithstanding all the Inſtructions God has given them, how they may be juſtified before him, they, being ſtill ignorant upon that Subject, hope and expect to be juſtified by their obſerving the Law ; and ſo they reſuſe and reject Jeſus Chriſt.

Though the whole Law points at him, as he in whom are to be juſtified all thoſe that ſincerely endeavour to recommend themſelves to the Mercy of God.

For the Law did not really propoſe any other Way of Juſtification, ſince that it did offer was ſuch a one, as no Man, in this degenerate State could ever obtain ; for *Moses* deſcribes the Righteouſneſs which is of the Law, in this Manner : *That the Man that doeth thoſe Things ſhall live by them. That doeth thoſe Things*, which a Man was too corrupt to do, and which the Law was too weak to enable him to do, *ſhall live by them* ;

6. But the Righteousness which is of Faith speaketh on this wise, Say not in thine Heart, Who shall ascend into Heaven? That is, to bring Christ down from Heaven;

7. Or, Who shall descend into the Deep? That is, to bring up Christ again from the Dead.

8. But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart: That is, the Word of Faith which we preach,

9. That, if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart that God hath raised him from the Dead, thou shalt be saved.

10. For, with the Heart, Man believeth unto Righteousness, and, with the Mouth, Confession is made unto Salvation.

11. For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12. For

which was so far from justifying any body, that it rather convinced him of his being guilty, and so was apt, when he considered the Impossibility of obtaining this Justification, either to throw him into Despair of ever being justified, or into a rash Confidence that he could not but be justified, live as he would.

Whereas the Righteousness we obtain, by our Faith and Reliance upon God's Promises, frees us both from Despair of ever being justified, and from the Presumption of being so, if we do not perform the Conditions upon which God promises to justify us.

Thus it speaks, *Say not in thine Heart, Who shall ascend into Heaven?* Who shall be saved? That would be Denying that Jesus Christ is there interceding for us, and justifying us:

Or do not say, *Who shall descend into the Deep?* Who shall be damned? That would be Denying God's thorough Aversion to Sin, and the Merits of Christ's Death.

But what saith it? *The Word is nigh thee, even in thy Mouth, and in thy Heart:* And these are the very Characters of that Faith which we preach, viz.

That, if we confess by our Words and Deeds, that we are the Disciples of the Lord Jesus, and sincerely believe that God has raised him from the Dead, he being satisfied with the Ransom which he has paid for us, we shall be saved.

For, as it is what we believe concerning Jesus Christ, which justifies us before God, so it is our Obedience to him which intitles us to his Rewards.

For the Scripture saith, *Whosoever believes on him shall not be ashamed.*

For

12. For there is no Difference between the *Jew* and the *Greek*; for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the Name of the Lord shall be saved.

14. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?

15. And how shall they preach, except they be sent? As it is written, How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things?

16. But they have not all obeyed the Gospel; for *Isaias* saith, Lord, who hath believed our Report?

17. So then Faith cometh by Hearing, and Hearing by the Word of God.

18. But I say, Have they not heard? Yes verily, their Sound went into all the Earth,

For there is no Difference between the *Jew* and the *Greek*; for the same Lord of all is rich and able to reward all those that call upon him.

Since the Prophet *Joel* saith, *Whosoever shall call upon the Name of the Lord shall be saved.*

But pray, if we have no Commission from God, as the *Jews* imagine, to preach unto the *Gentiles*, what does signify this Prophecy of *Joel*? For how shall they call on him in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher?

And how shall they preach with any Success, except they are sent? For *Isaias* gives us to understand that the Preaching of the Apostles will be with Success, by representing unto us the *Gentiles* saying, in a Rapture, *How beautiful are the Feet of them that preach both Peace and Blessings?*

But, though *Isaias* saith, that the Preaching of the Apostles among the *Gentiles* will be with Success, yet he does not say, that all of them shall receive it, at once; on the contrary, he wonders at the slow Progress of it, saying, *Lord, who hath believed our Report?*

And this is the Reason that makes me stay so long amongst them, and has kept me, till now, from going to *Rome*. But to return to the Complaint of *Isaias*, that but few *Gentiles* had believed what they had heard from the Apostles, one may infer from it, that God does not give Faith by Inspiration, but by Instruction; which Instruction no Man can give, with Success, except he has a Commission for it from God; and, since I have Success among the *Gentiles*, therefore I have a Commission from God to preach unto them.

But I say, Has not God given a Commission to the Apostles to preach the Gospel unto the *Gentiles*?

Earth, and their Words unto the End of the World.

19. But I say, Did not *Israel* know? First *Moses* saith, I will provoke you to Jealousy by them that are no People, and by a foolish Nation I will anger you.

20. But *Isaias* is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21. But to *Israel* he saith, All Day long I have stretched forth my Hands unto a disobedient and gainsaying People.

C H A P. XI.

Verse 1. **I** Say then, Hath God cast away his People? God forbid: For I also am an *Israelite*, of the Seed of *Abraham*, of the Tribe of *Benjamin*.

2. God hath not cast away his People which he foreknew. Wot ye not what the Scripture saith of *Elias*? How he maketh Intercession to God against *Israel*, saying,

3. Lord,

tiles? Yes, verily; and they have already fulfilled that Prophecy which says, Their Sound went into all the Earth, and their Words into the End of the World.

But I say again, the *Jews* that are so unwilling to believe that we have Commission to preach the Gospel unto the *Gentiles*, Is it, because God had given them no Warning of it? That cannot be the Reason; for *Moses* says, *I will provoke you to Jealousy by them that are no People, and by a foolish Nation I will anger you.*

And *Isaias* still in plainer and bolder Words saith, *I was found of them that sought me not; I was made manifest unto them that asked not after me.*

Whereas, when he speaks of the *Jews*, he represents God as complaining that *he had all Day long stretched forth his Hands to a disobedient and gainsaying People.*

C H A P. XI.

BUT does it follow from my saying, that God is now the God of the *Gentiles*, and that they are his People, that he has cast away the *Jews* from that great Privilege? By no Means; for I, who am also an *Israelite*, of the Seed of *Abraham*, and of the Tribe of *Benjamin*, am an Instance to the contrary.

No; he hath not cast away those *Jews* whom he foreknew would walk before him, and be perfect; which is the Condition upon which he promised, both to *Abraham* and to them, to be their God. To such he is still so, and they are his People: For though the Generality of the *Jews* expect to be justified, and to have God for their
God,

3. Lord, they have killed thy Prophets, and digged down thine Altars: And I am left alone and they seek my Life.

4. But what faith the Answer of God unto him? I have reserved to myself seven thousand Men, who have not bowed the Knee to the Image of *Baal*.

5. Even so now, at this present Time also, there is a Remnant according to the Election of Grace.

6. And, if by Grace, then it is no more of Works; otherwise Grace is no more Grace: But, if it is of Works, then it is no more Grace; otherwise Work is no more Work.

7. What then? *Israel* hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded:

8. According as it is written, God hath given them the Spirit of Slumber, Eyes that they should not

God, by their being circumcised, and their observing the Letter of the Law, though they behave never so contrary to the Intent and Meaning of it ; yet it is now as in the Time of *Elias*, whom the Scripture tells us made Intercession to God against *Israel*, saying,

Lord, they have killed thy Prophets, and digged down thine Altars ; and I am left alone, and they seek my Life.

For what faith the Answer of God to him ? *I have reserved to myself seven thousand Men, who have not bowed the Knee to the Image of Baal.*

Even so now, at this present Time, there is a Number of *Jews*, whom, having that Temper of Obedience and Resignation, for the Sake of which God, by an Act of Grace, chose *Abraham*, he chuses and justifies.

Now, if it is by Grace that *Abraham* was, and that the *Jews* are justified, it is not then by the Circumcision, and the various Ceremonies of the Law ; for, if it was by Circumcision and the Ceremonies of the Law, it would be no Favour to justify whoever should perform those Works ; Justification would then be their Due, and they would be wronged, if it was kept from them.

What then ? Say ye, if it was not so ; but, as you say, it would follow that the *Jews*, observing, for their Justification, the Circumcision and the various Ceremonies of the Law which God has given them, would signify nothing ; since none, but those few whom God has chosen, are justified, whilst the rest were blinded. I own it, and that it happens unto them, as he declared it would, viz.

That he has given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not bear, unto this Day. *That*

not see, and Ears that they should not hear, unto this Day.

9. And *David* saith, let their Table be made a Snare, and a Trap, and a Stumbling-block, and a Recompence unto them.

10. Let their Eyes be darkened, that they may not see, and bow down their Back always.

That their Table is made a Snare, and a Trap, and a Stumbling-block, and a Recompence unto them.

That their Eyes are darkened, and their Back continually bowed. And what is wonderful is, that he does all this, by Means which were proper, and which he intended should have a quite contrary Effect: For that God did not give his Law to the *Jews*, to throw them into the Spirit of Slumber, but to awake them into a due Sense of their Condition; not to blind them, but to open their Eyes, and let them see that they were defiled, that they were guilty, guilty of Death, and that it was his great Goodness that he spared their Life; is manifest from this, that all the Ceremonies of the Law were not only proper to answer these several Ends, but were, as to Conscience, of no Manner of Signification, if they did not answer them. If therefore the *Jews* will blind themselves, if they will infer, from their having eat of those Sacrifices which were offered to God as an Acknowledgment, that they were guilty, and did deserve Death; not that they are guilty, and do deserve Death, but that they are justified, and guiltless; and, upon that Account, grow so fond of the Law which, as they imagine, procures them these great Blessings, that they chuse rather to bow their Back always under the Weight and Burden of its Ceremonies, than to accept of the Justification which God offers them in Jesus Christ, upon Condition that they shall walk before him, and be perfect: What Wonder is it, if they are not justified, and if none are so, but those few whom, God foreknowing they will accept of his Justification, chuses?

K

From

11. I say then, Have they stumbled that they should fall? God forbid; but rather, through their Fall, Salvation is come unto the *Gentiles*, for to provoke them to Jealousy.

12. Now if the Fall of them be the Riches of the World, and the Diminishing of them the Riches of the *Gentiles*: How much more their Fulness?

13. For I speak to you *Gentiles*, inasmuch as I am the Apostle of the *Gentiles*, I magnify mine Office:

14. If by any Means I may provoke to Emulation them that are my Flesh, and might save some of them.

15. For, if the Casting away of them be the Reconciling of the World, what shall the Receiving of them be, but Life from the Dead?

16. For

From this you must own it is evident, that it is not God who has cast the *Jews* away from being his peculiar People, but that it is they themselves; and you ask, If God has let them stumble into that wretched State they are now in, with a Design that they should never get out of it? To which I answer, So far from it that, on the contrary, he offers his Justification to the *Gentiles*, with a View to provoke the *Jews* to Jealousy, and so bring them to accept of it.

Now if God has been so gracious as to make Use of a Remedy so beneficial to the World, in order to cure the *Jews* Unbelief: What vast Blessings may not the whole World expect, when this great Cure is performed? When the *Jewish* Nation put their whole Trust and Confidence in the Blood of Jesus Christ, as the only Thing that can purge them from their dead Works, and make them innocent before God.

Therefore, *Gentiles*, inasmuch as I am your Apostle, I beg that your Behaviour be such towards them, as to give them no Hindrance to receive the Gospel; but rather such as may recommend it unto them, as I myself do, who proclaim every where the Value I have for my Office, by the great and continual Pains which I take to discharge the Duties of it:

That I may neglect nothing of what may provoke the *Jews* to imitate me, and so may save some of them.

For, as I intimated before, if God, upon their having unqualified themselves from being his peculiar People by their obstinate Rejecting of the *Messias*, enriched the World with the Knowledge of him, as a proper Mean to bring the *Jews* to receive him: What vast Favours will he not confer upon the World, when they do receive and obey him?

16. For, if the First-fruit be holy, the Lump is also holy; and, if the Root be holy, so are the Branches.

17. And if some of the Branches be broken off, and thou, being a wild Olive-tree, wert grafted in amongst them, and with them partake of the Root and Fatness of the Olive-tree;

18. Boast not against the Branches: But, if thou boast, thou bearest not the Root, but the Root thee.

19. Thou wilt say then, The Branches were broken off, that I might be grafted in.

20. Well; because of Unbelief, they were broken off, and thou standest by Faith. Be not high-minded, but fear.

21. For, if God spared not the natural Branches, take heed lest he also spare not thee.

22. Behold,

him? May we not reasonably expect they will be such, as will overcome the most stupid and most inveterate Gainsayers?

For as, when the Cake of the First of the Dough is offered up for a Heave-offering, the whole Lump of Dough is by that Means hallowed; so, if the Patriarchs were set apart by God, as People peculiarly agreeable to him, there is no Doubt but that their Descendants are so too.

Therefore if some of the Branches be broken off, and thou, being a wild Olive-tree, wast, contrary to Nature, contrary to whatever thou couldst expect, grafted in amongst them, and with them partakest of the Root and Fatness of the Olive-tree;

Boast not against the Branches, do not despise the *Jews*, and, by your ill Manners, exasperate them against you and your Religion: If you do, remember that the Patriarchs were not blessed upon your Account; but that you are upon theirs, and because you imitate their Faith, for which Sake God blessed them.

But you'll say, *The Branches were broken off*, the *Jews* were rejected from being the peculiar People of God, that I might be his peculiar People: They were refused his Blessings, that they might be given me: They were rejected from his Mercy, that I might be received into it. Very well; but why? Not out of Hatred to them, but because they refused to qualify themselves for it: Therefore be not high-minded, but fear, lest you make yourself unworthy of it.

For, if God has not spared the *Jews*, who are descended from *Abraham* whom he had promised to bless, him and his Posterity, take heed, lest he does not spare thee who art not descended from that holy Stock.

22. Behold, therefore, the Goodness and Severity of God ; on them which fall Severity ; but towards thee, Goodness, if thou continue in his Goodness ; otherwise thou also shalt be cut off.

23. And they also, if they bide not still in Unbelief, shall be grafted in ; for God is able to graft them in again.

24. For, if thou wert cut out of the Olive-tree, which is wild by Nature, and wert grafted, contrary to Nature, into a good Olive-tree, how much more shall these, which be the natural Branches, be grafted into their own Olive-tree ?

25. For I would not, Brethren, that you should be ignorant of this Mystery, lest you should be wise in your own Conceits, that Blindness in Part is happened to *Israel*, until the Fulness of the *Gentiles* be come in.

26. And

Let, therefore, the Goodness and Severity of God be always present to thy Mind; his Severity towards the *Jews*, in not giving them the Blessings which he had promised to *Abraham's* Posterity; and his Goodness in giving them unto thee, if thou continuest to qualify thyself for them; otherwise thou shalt also be cut off from being his peculiar People, and shalt be denied those Blessings which he promised to give to *Abraham's* Posterity.

Whereas the *Jews*, if sensible of their natural Depravity, and consequently that they cannot be justified by their Works, but, by his Mercy, accepting of the Death of Jesus Christ instead of their own, shall implore and qualify themselves for that Mercy, they shall receive it; for nothing can hinder God from giving it unto them, if duly qualified for it.

For, if ye, who were neither the corporal nor spiritual Posterity of *Abraham*, have, however, upon your imitating his Faith, been made Partakers of those Blessings, how much more shall the *Jews*, who are his corporal Posterity, if they do but imitate his Faith?

For I would not, Brethren, that you should be ignorant of this Mystery, lest you attribute too much to your own Wisdom and Merit, and too little to the Mercy and Grace of God towards you, that one of the Reasons why God did not, in an extraordinary Manner, rescue the *Jews* out of their Blindness, is, because such an extraordinary Way could have been of no Use but to the *Jews* only; whereas his suffering them to go on, in opposing and rejecting Jesus Christ, whilst they acknowledged, as divine, all the Oracles that spoke so plainly of his Person and Character, of his Sufferings and Death, and of the Reasons and Con-

26. And so all *Israel* shall be saved; as it is written, *There shall come out of Sion the Deliverer, and shall turn away Ungodliness from Jacob.*

27. For this is my Covenant unto them, when I shall take away their Sins.

28. As concerning the Gospel, they are Enemies for your Sake; but, as touching the Election, they are beloved for the Fathers Sakes.

29. For the Gifts and Calling of God are without Repentance.

30. For as ye in Times past have not believed God, yet have now obtained Mercy, through their Unbelief:

31. Even so have these also now not believed, that, through your Mercy, they also may obtain Mercy.

32. For God hath concluded them all in Unbelief, that he might have Mercy upon all.

33. O the

sequences of it, could not but be a Demonstration to every *Gentile* that would mind it, that Jesus Christ was really the promised *Messias*, and he in whom all Nations were to be blessed : But, as soon as all the *Gentiles*, that are to be worked upon by this Argument, have embraced the Faith of Christ,

Then God, by an extraordinary Act of Grace towards his still beloved People, will overcome their Incredulity, and will put them all into a State of Salvation, as it is written, *There shall come out of Sion the Deliverer, and shall turn away Ungodliness from Jacob.*

For this is my Covenant unto them, when I shall take away their Sins.

It is true that God, in the Prosecution and Execution of the Design he had to do Good to Mankind, has not thought fit to use the *Jews* with those extraordinary Favours, which their great Obstinacy had rendered necessary; but, for all that, they are still his Beloved, upon the Account of their Fathers, whom God had chosen to be the Standard how People ought to behave, if they expect to be blessed by him.

For God never repents of the Choice he makes of People, nor of the Gifts he confers upon them.

Therefore it has happened to them now, as it did to you formerly; for, as you in Times past have not believed God, and he has suffered you to live in your Unbelief, intending to use the Fall of the *Jews* as a proper Mean to recover you of your own:

Even so now God has not rescued the *Jews* from their Unbelief, intending to use your Conversion as a proper Mean to convert them.

For God hath concluded them all in Unbelief, that is, he has suffered both *Gentiles* and *Jews* to fall
and

33. O the Depth of the Riches both of the Wisdom and Knowledge of God ! How unsearchable are his Judgments, and his Ways past finding out !

34. For who hath known the Mind of the Lord, or who hath been his Counsellor ?

35. Or who hath first given to him, and it shall be recompensed unto him again ?

36. For of him, and through him, and to him are all Things : To whom be Glory, for ever. *Amen.*

and live in Unbelief, that, by rescuing them out of it, he might convince them both of his merciful Disposition towards them, and how much they stand in need of it, and so bring them all to acknowledge, implore, and qualify themselves for his Mercy, that he might exercise it over them all.

O the Depth of the Riches both of the Wisdom and Knowledge of God, thus to know the proper Means to bring both *Jews* and *Gentiles*, notwithstanding their natural Depravity, to implore and qualify themselves for his Mercy, and to be able, without offering Violence to their Liberty, to use them with Success! How unsearchable is the Drift of his Judgments, and how impossible it is for Men to find out the Way that he executes them!

For who can say, that he knew the Mind of the Lord, in his various Acts of Providence to save Mankind? Or who can say, that he was the Adviser of them?

Or who can say that, by his own Nature and Deportment, he deserved any thing from God?

No; of him cometh our Salvation, through him it has been carried on and executed, and to his infinite Mercy and Goodness all the Means, that have perfected it, are to be ascribed: To him, therefore, be all the Glory of it, for ever.

Amen.

From

From this Account *St. Paul* gives us of the Christian Religion it appears, that it is founded upon this Truth, that Man does not only live viciously, but that he is born with vitiated and depraved Appetites.

The Enemies of the Christian Religion might, therefore, have spared themselves all the Trouble they have taken, till now, to no Purpose, in attacking particular Branches of it; for let them but shew that Man is born with Appetites virtuous and regular, and the whole Scheme of Christianity must needs come to nothing.

Now, if Man is really born so, what can be easier than to shew it? Since from *Adam's* Fall, till now, every individual Man may be an Instance of it; and this, once shewn, will make the Necessity of a Mediator, of his Sacrifice, and of an imputed Righteousness, vanish away like a Dream, Man being then justified by his own real intrinsic Righteousness.

But, if they cannot shew this, if on the contrary it appears, upon due Examination, that there is a Reluctancy in all Men to follow the Dictates of their Reason, and that it is not without great Struggles and Difficulties, and Opposition from within, that the very best of Men do follow them, the Consequence is, that, then, the very best of Men have Appetites, which are at Variance with Reason, and contrary to it.

These Appetites could not originally be created so by God, who is a Being infinitely perfect, since it is the greatest of Imperfections to create, or to do any Thing which is opposed and contrary to Reason; therefore for any one to say, that it was God's Will to create our Appetites depraved, as they are now, is the same as to say, that it was God's Will to act contrary to his Will.

Though

Though our Appetites were not created vicious and irregular, yet we find them to be so; even before we can receive any Impression, either by bad Advices, or bad Example, which shew that they are born so with us; for St. *Augustin* tells us, that he had seen a Child, whom he knew by Experience to be full of Jealousy; he could not yet speak, says he, but, with a pale Face, he looked with Fury in his Eyes at one that sucked with him. *Conf. Lib. 1. C. 7.*

Since then our Appetites are depraved, even from our very Birth, as appears by the many Acts of Anger, Jealousy, and Animosity Children are so apt to betray, while they are hanging at their Mother's Breast, and God has not created them so, it follows what St. *Paul* saith, *That by one Man's Offence many were made Sinners.* Rom. v. 19.

It follows that we are answerable to God for it; for, whether that Depravity be in us by our own Fault, or by that of our first Parents, so long as it is in us, it cannot but be disagreeable to God.

It follows, likewise, that no Law, either natural or revealed, can justify us before God, since our innate Depravity makes us answerable to his Justice, before we can receive any Law. Our exact Performance of a Law may, indeed, recommend us to the Mercy of the Law-giver, but it can never prevent a Man from being born depraved, who is really born so.

Here comes, then, the Necessity of an imputed Righteousness, or of no Righteousness at all.

Here comes the Necessity of a Mediator, to mediate our Peace with God, by teaching and enabling us to do what God requires from us, in order to his imputing Righteousness unto us.

Here

Here comes the Necessity of a proper Atonement, that God may impute Righteousness unto us, without acting contrary to his Justice, or, as St. Paul expresseth it, *That he may be just, and the Justifier of him that believeth in Jesus.* Rom. iii. 26.

And let me add, that here likewise comes the Necessity of resisting our Appetites, and subjecting them to the Dictates of our Reason, instructed as it is by our Mediator, into what God does require from us ; for since it is their Depravity that makes us answerable to the divine Justice, that makes us Children of Wrath ; so long then as we make them the Rule and Motives of our Actions, so long do we remain the Children of Wrath ; and therefore, though there is a Mediator, an Atonement, and the Mercy of God offered unto us, to rescue us from the Bondage of our Sins, into the Liberty of the Glory of the Children of God, yet we may depend upon it, we shall never arrive to that happy State, except, through the Spirit, we do mortify the Deeds of the Body.

The Enemies of the Christian Religion reply, that, if it did say no more than this, they would readily believe it ; but that it does maintain, that God the Father and God the Son are but one and the same God, because God the Father communicates his own Nature, Essence, and Substance unto the Son.

This we do not take to be a sufficient Reason for us to believe that God the Father and God the Son are but one and the same God : We conceive indeed, that, if God the Father communicates his own Nature, Essence, and Substance to Jesus Christ, Jesus Christ is God of God, and as truly God as the Father ; but we conceive, likewise, that we cannot affirm of the Son what we may of the Father, viz. his being the Head, Root, and

and Fountain of the Father, and therefore that there is a real and essential Difference between them, and, consequently, that they cannot be the same individual God.

To say that God the Father and God the Son are not two distinct Gods, but one and the same God, though two distinct and different Persons, is to say that God the Son is not God of God, but a distinct and different Person from a distinct and different Person; and then we should be glad to know, what is meant by the Word *Person*, which, being used as a Character of Distinction, does not, however, distinguish a Being from another Being?

Besides, the Christian Religion tells us, that there are three distinct Persons in the Godhead, each of which signifies one and the same God. To which we answer, that, if each of them signifies the same God under the very same Aspect, that one Person is sufficient, and the two other needless; since either of them signifies as much as the three together. But that if the three Persons are necessarily contained in the Godhead, and each of them signifies the same God, that then they signify him under different Aspects, which we could easily conceive: Since the three Persons would signify no more than this, that, in the Regeneration, the one and same God sometimes acts with the Authority of a Father, sometimes with the Concern of a Son for the Recovery of Creatures which are to be his, and always with the Facility and Alacrity of a Spirit: But the Christian Religion will not have it so, but will make us believe that the three Persons are three real, distinct, divine Persons, and yet the same undistinct and individual God; and this is what we can neither conceive nor believe.

To

To this I answer, that, if the Objectors are sincere, when they say that they would readily believe the Christian Religion, were it not for those Assertions, therefore they should be sure, before they either leave or reject it, that it does really maintain them.

They seem to be chiefly grounded upon our Belief that St. *John* says, that Jesus Christ is that Word by which God created the World, wherein if we are mistaken, the Christian Religion is neither to be blamed, nor to answer for our Mistake.

In order therefore to see, whether St. *John*, in the first Chapter of his Gospel, means that Jesus Christ is that Word by which God created the World, I'll paraphrase as much of it as is for the present Purpose. But I'll observe, *First*, That St. *John's* Design, in that Chapter, is not to give us the Description of the Creation, but of the Regeneration of the World. *Secondly*, That he ascribes the Regeneration unto God, as *Moses* ascribes the Creation unto God; for he says, in the 13th verse, that *the Sons of God*, that is, those who are regenerated, *are neither born of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.* *Thirdly*, That he says, that it is by Jesus Christ that God does regenerate the World, as *Moses* says that it was by the Word of Command that God created it; for he says, Verse 12, *As many as received him, viz. Jesus Christ, to them gave he Power to become the Sons of God.*

Now the Reason, why God does not regenerate the World by the same Means that he created it, is evident. Things, before they were created, could make no Resistance to the Power God had of creating them; therefore his bare Saying, *Let there be Light*, was sufficient to create Light: But Men being free Agents, and free Agents who are depraved,

depraved, make, by their own Depravity, a continual Resistance to the Power God has of regenerating them; therefore his bare Saying, *Be ye regenerated*, would not have been sufficient to have regenerated them. This is the Reason why he does not exert his Power of regenerating us, by his Word of Command, but by Jesus Christ who is that Prophet in whose Mouth he had promised he would put his Word, that he might, no doubt, by his Means add Lines after Lines, Instructions after Instructions, till he has regenerated us.

The *second* Thing I shall observe is, that St. *John*, giving us the Description of the Regeneration, a Subject intirely different from that of the Creation, in the same Manner, and with the same Expressions, that *Moses* gives us that of the Creation, his Description must needs be figurative; and therefore that I have no other Way to make St. *John* speak his own Mind, than by giving to his figurative Expressions a Meaning favourable to his Design, which, as I have already shewn, is to teach us, that it is God himself who regenerates us, as it is God himself who created us; and that he regenerates us, by the Means of Jesus Christ, as he created us, by the Means of his Word of Command.

This being premised, be pleased to compare the following Paraphrase with the Original, and see how far it agrees or disagrees from it.

Verse 1. **B**EFORE God created the World, which he did by his Word of Command, he had Power to create it: That Power was with God, and was God.

2. So that when God exerted it at the Creation by his Word of Command, it was no new Acquisition

sition in God; for it was always with him, and is essential to him.

3. *All Things were then made by it, and, without it, was not any thing made that was made.*

4. And God gave, by that Power of his, not only Being, but Life to every thing that has Life; which Life, to degenerate Man, consists in Instructions and Reformation of Manners:

5. Which Instructions God gave unto them by Jesus Christ, the promised Prophet; but they would neither receive those Instructions, nor Jesus Christ for the promised Prophet.

6. *God sent a Man unto them whose Name was John.*

7. This Man's Commission was to be a Witness unto that Prophet, that all might receive him.

8. His Commission was not to be that Prophet, but only a Witness to that Prophet.

9. Jesus Christ was that true Prophet, he who, coming into the World, instructeth all Men of the merciful Disposition of God towards them, how much they stand in need of his Mercy, and declares and procures unto them the Means to obtain it.

10. *He was in the World, and the World was made through him,* that is, was made in Consequence of God having decreed him to be the Image of his invisible Person; and yet the World was so blind, as not to see that he was that glorious Image.

11. He came unto those that were created, upon his Account, that is, that they might see and enjoy, in him, their great Creator, and they would not receive him.

12. *But to as many as received him,* that is, to as many as believed that he was that Prophet by whom God promised he would regenerate the World,

World, to so many did he give Power to be regenerated.

13. They being regenerated, *neither by Blood, nor by the Will of the Flesh, nor by the Will of Man, but of God himself;*

14. The Power he exerted in the Creation by his Word; he exerting it in the Regeneration by Jesus Christ, God acting and dwelling in him amongst us with his full Grace and Truth, by which we were sure and certain, that he was the promised Prophet.

15. This is agreeable to the public Testimony John bore of him, saying, *This was he of whom I spake, when I told you, that he who came after me, was set above me; because he is of greater Dignity than I am.*

16. For of *that Fulness of Grace and Truth*, with which God acted by Jesus Christ, and with which he never acted by any other Man, *have we all received Grace for Grace.*

17. For what God gave unto the World, by *Moses*, was the Law, which, though an Act of his Grace, yet he promised in it his Mercy but obscurely, and upon the hardest of Conditions: Whereas he has clearly manifested by Jesus Christ both his Mercy and the most easy Terms upon which he is pleased to grant it.

18. God has, at no Time, revealed himself fully to any Man; he has revealed himself so to none, but to his only begotten Son: And therefore his only begotten Son is the only one who has revealed him fully, and such as he is.

19. Such was the Testimony that John bore unto him, when the Jews sent unto him Priests and Levites from Jerusalem, to know, whether he himself was that Prophet, *in whose Mouth God had promised he would put his Word, and upon*

whom he had promised *he would put his Spirit*, that is, whom he had promised to instruct and enable to regenerate the World.

20. He owned plainly that he was not.

I cannot say that in this Paraphrase I have given to every Expression of St. *John* its proper and peculiar Meaning; because, though figurative Expressions have but one single Meaning given them by him who uses them, yet, they being capable of several, a Man may easily mistake the one for the other: But I dare say that the Meaning I have given to the whole Description, in general, is St. *John's* Meaning; because it is agreeable to the Doctrine both of the Old and New Testament upon that Subject.

Thus does *Isaias* speak of the Regeneration, and of him whom the great Creator employs to bring it to pass:

Behold my Servant, whom I uphold, mine Elect, in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles. He shall not cry, nor lift up, nor cause his Voice to be heard in the Street. A bruised Reed shall he not break; he shall bring forth Judgment unto Truth. He shall not fail, nor be discouraged, till he has set Judgment in the Earth; and the Isles shall wait for his Law. Thus says God the Lord, he that created the Heavens, and stretched them out; he that spread forth the Earth, and that which cometh out of it; he that giveth Breath unto the People upon it, and Spirit to them that walk therein: I, the Lord, have called thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles; to open the blind Eyes, to bring out the Prisoners from

from the Prison, and them that sit in Darknes out of the Prison-House. Isaiah xlii. 1, 8.

You see that *Isaias* says, as well as *St John*, that it is God who has created the World, and has given Being and Life to every thing that has Life; and that it is God who regenerates it; and that he has chosen and called *Jesus Christ in Righteousness*, that is, that he has chosen and called him to execute that *righteous Purpose* of his; and that he qualifies him for that Office, by putting his Spirit upon him and upholding him.

And, in the New Testament, *St. Paul* says, that it is God who has *created us unto good Works*; and that he has *created us unto good Works, by Jesus Christ*, Eph. ii. 10.

So that, if *St. John* calls *Jesus Christ* the *Logos*, it is not, because he created the World; but it is, because he is, to God, in the Regeneration, what his Word of Command was in the Creation, viz. the Means by which he regenerates us. And he calls him so, in the same Sense as the *Jews* called the Angels *Logoi*, the *Words*, viz. because God speaks unto us by him, as he spake unto our Fathers by Angels: And not to give us to understand that *Jesus Christ* is that Word which God employed in the Creation; for we have but to read the Account *Moses* gives us of it, to see that it is impossible for any Man to imagine that that Word was a Person, a Person distinct and different from him who uttered it.

Genesis i. 3. God said, Let there be Light: And there was Light.

6. *God said, Let there be a Firmament in the Midst of the Waters: And it was so.*

9. *God said, Let the Waters under the Heaven be gathered into one Place, and let the dry Land appear: And it was so.*

11. *And God said, Let the Earth bring forth Grass, the Herb yielding Seed, and the Fruit-tree yielding Fruit after its Kind: And it was so.*

14. *God said, Let there be Lights in the Firmament of the Heaven: And it was so.*

20. *God said, Let the Waters bring forth abundantly the moving Creature that has Life.*

24. *God said, Let the Earth bring forth the living Creature after his Kind: And it was so.*

26. *God said, Let us make Man in our Image, after our Likeness.*

27. *So God created Man in his own Image.*

You see that it is God who creates every thing, and that he creates every thing by his Word. And what that Word is, you see that it is God speaking and saying, *Let such or such thing be.* Or as *David* expresses it, it is *the Breath of his Mouth: By the Word of the Lord, says he, were the Heavens made, and all the Host of them by the Breath of his Mouth.* Psalm xxxiii. 6.

Now the Query is, Whether it is possible for any Man to imagine that this Breath of the Mouth of God was a Person which was distinct and different from the Person of God, whose Breath it was? Whether it is possible for any Man to imagine that this Word, *Let there be Light*, which is the Word uttered, is a Person distinct and different from him who utters it? If any one can imagine this, then he may as well imagine that this Word, *Arise, take up thy Bed, and walk*, is a Person distinct and different from *Jesus Christ* who utters that Word; since it enabled the Paralytic to arise, take up his Bed, and walk, as well as the other brought forth Light.

But, if all this is not yet sufficient to convince us that *St. John*, by calling *Jesus Christ* the *Logos*, did

did not mean that he was the *Creator*, but only the *Redeemer* of the World, it is to be hoped that St. *John* himself, who, no doubt, knew what Meaning he gave to his own Words, will convince us of it; for, after he had, *Rev. iii. 14*, called Jesus Christ *the Beginning of the Creation of God*, he represents God, as *sitting upon a Throne*, and *four and twenty Elders* falling down before him that sat on the Throne, and worshipping him that liveth for ever and ever, and casting their Crowns before the Throne, saying, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all Things, and for thy Pleasure they are and were created.* *Rev. iv. 10, 11.*

You see that St. *John* says that God, and not Jesus Christ, is *the Creator of all Things*; and that Jesus Christ is *the Beginning of the Creation of God*. But he goes on to distinguish him from the Creator; for, in the fifth Chapter, he represents him as a *Lamb*, who takes a Book from the Hand of the Creator that was *sitting upon the Throne*; and, when he had taken the Book, he says that the *four living Creatures* and the *four and twenty Elders* fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of Saints. And they sung a new Song unto the Lamb, saying, *Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God, by thy Blood, out of every Kindred, and Tongue, and People, and Nation.* *Rev. v. 8, 9.* So that, in the first Song, God is praised, as being the *Creator* of the World; in the new Song, Jesus Christ is praised, as being, not the *Creator*, but the *Redeemer* of it. In the first Scene, the *four and twenty Elders* are represented, as *casting their Crowns before the Throne* of the great Creator, as an Acknowledg-

ment that he was not only the Author of their Being, but likewise of their Excellencies and Glory. But, in the second, the four and twenty Elders are represented, not with *Crowns*, but with *Harps and Vials full of Odours*, as Emblems of the Prayers which the Saints make unto the Lamb, that he may make them meet to be accepted by their Creator.

St. *John* then did not call Jesus Christ the *Logos*, to make us believe that he is the *Creator*, but the *Redeemer* of the World.

This Redeemer of the World is a human free Agent, and consequently a human and not a divine Person. I say, that Jesus Christ was a human free Agent; for the Scripture tells us that he was a Man, and that his Will was distinct and different from the Will of God, though always subject to it, which was the Ground of his Reward. When the Terrors of Death came upon him, his Will was, not to suffer it: *O my Father*, says he, *if it be possible, let this Cup pass from me*; but the Will of God was, that he should drink it: Whereupon he submits his Will to God's Will, saying, *Let thy Will be done*. Matt. xxvi. 39, 42. That is, if this Cup may not pass away from me, except I drink it, *Let not my Will, but thine be done*. Luke xxii. 42. which shews that Jesus Christ's Will was distinct and different from the Will of God, and consequently that he was a free Agent distinct and different from God.

And indeed, had not Jesus Christ been a free Agent, he would not have been worthy of Reward; for he would have been in the Hand of God no otherwise than as a Machine is in the Hand of an Artist, which, though it performs whatsoever the Artist would have it, is not, however, rewarded for it: Whereas the Scripture
tells

tells us, that God gave to Jesus Christ *a Name above all Names*, because he had been *obedient unto Death*; which shews that his Obedience was free and voluntary.

I have inferred, from Jesus Christ's being a human free Agent, that he is a human and not a not a divine Person; because I do not know any Difference that can be imagined between what we call a *human Person*, and what we call a *human free Agent*: Besides, the Scripture says that Jesus Christ was, in all Respects, Sin only excepted, a Man like unto us; so that, except being a human Person is a Sin, he must have been, in all Respects, Sin only excepted, a human Person like unto us.

What was the Origin of this human Person, St. Paul tells the *Colossians*, from the 12th to the 20th Verse of his 1st Chapter, where he gives them to understand, that it was that Attribute of God, which we call his *Love*, that prompted him to decree the Being of Jesus Christ; that he decreed him, that he might, by his Means, make his invisible Person visible; that, upon that Plan, he created all Creatures which are in Heaven and in Earth, that Jesus Christ might make his invisible Person visible to them; and that he, Jesus Christ, might be great and glorious, by making him visible. So that Jesus Christ is the *Alpha and Omega, the Beginning and the End*, of the Creation; his Words are these:

Verse 12. *Giving Thanks unto the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light:*

13. *Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of the Son of his Love:*

14. *In whom we have Redemption through his Blood, even the Forgiveness of Sins.*

15. *Who*

15. *Who is the Image of the invisible God, the first-engendered of every Creature:*

16. *For in him were all Things created that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities, or Powers; all Things, I say, were created in him, and for him.*

17. *And he is before all Things, and in him all Things consist.*

18. *And he is the Head of the Body, the Church; he who is the first-engendered from the Dead, that, in all Things, he might have the Pre-eminence.*

19. *For it pleased God, that in him should all Fulness dwell;*

20. *And by him to reconcile all Things unto himself, having reconciled by the Blood of his Cross, by him, I say, all Things, whether they be Things in Earth, or Things in Heaven.*

By the 12th and 13th Verses, you see that St. Paul tells the *Colossians*, that Jesus Christ is the Son of the Love of God, that is, that it was the Love of God that prompted him to decree his Being: That Jesus Christ has a Kingdom; that God had translated them into it, and, by so doing, had made them meet to be Partakers of the Inheritance and Happiness of the Saints, which does consist in knowing, seeing, and enjoying their invisible Creator in the visible Person and Presence of Jesus Christ.

In the 15th he tells them how the Saints, by their being Subjects to the Kingdom of Christ, come to inherit the Happiness of knowing, seeing, and enjoying their invisible Creator, *viz.* because he, Jesus Christ, is the Image of the invisible God; and adds, that he is the first-engendered of every Creature, which he explains in the 16th and 17th Verses:

Verſes : *For in him*, ſays he, that is, upon that Plan of his being decreed, *were all Things created that are in Heaven and that are in Earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities, or Powers ; all Things were created to him, and for him ;* that is, they were all created upon that Plan of his being decreed to be *the Image of the inviſible God* : That they might be ſo many Objects upon whom he might exert his godlike Perfections, and be great and glorious by exerting them to their Happineſs. So that he was decreed *before all Things, and all Things do conſiſt, or co-exiſt with him, in Conſequence of his being decreed.*

In the 18th, 19th, and 20th Verſes, he tells them that Jeſus Chriſt is likewiſe *the Head of that Body which is the Church*, he being the firſt-engendered, or decreed by God, *that ſhould riſe from the Dead, that he might have the ſame Pre-eminence over all Men in the Reſurrection, which he had over them in the Creation ; for it pleaſed God that in him ſhould all Fulneſs dwell ;* and that, as he was the firſt he had decreed to create, ſo he ſhould be the firſt he decreed to raiſe from the Dead. *And by him to reconcile all Things unto himſelf* : He having reconciled unto himſelf, by the Death Jeſus Chriſt ſuffered upon the Croſs, and by Means of Jeſus Chriſt, all his Creatures, not only thoſe that are upon Earth, but thoſe alſo that are in Heaven, who could not imagine, how God could juſtify ſinful Man, and be juſt ſtill, till they had ſeen the Expiation of our Sins in the Death of Jeſus Chriſt.

This is a noble Origin St. Paul gives to Jeſus Chriſt ; he owes and derives his Being from *the Love of God*. And, indeed, conſidering that God is a ſelf-ſufficient Being, what, but infinite Love, could

could prompt him to decree him to be *the Image of his invisible Person*, that a World of Creatures might be made happy by beholding and enjoying the Presence of this glorious Image, whilst he, the Image, should be great and glorious, by being enjoyed and possessed?

This Origin, it is true, does not represent the Person of Jesus Christ, as an unconceivable Mystery; but, which is more for our Instruction, as a Mystery as great as can be conceived. It does not represent him, as God by Nature, Essence, and Substance, but as God in Resemblance; which is as much as is consistent with the Nature of a derived Being, as Jesus Christ is. It does represent him, indeed, as a Creature; but as such a one as was decreed before any other, and for whose Sake all the others were created; as such a one as was *the Image of the invisible God*, that is, that was as great as God himself could make it; for, if this Image is express and exact, as the Scripture assures us it is, then it contains and represents, to the Life, what is infinitely great, excellent, and perfect.

This Scheme of Religion is so reasonable, so plain, so beneficial to the World, and, in the mean Time, so grand, so sublime, that I challenge all the Free-thinkers, and Enemies to the Christian Religion, to imagine one so equal to the Ideas we have of God, and so fit to promote Greatness, Glory, and Happiness in the World, as this is: For what can be more reasonable than to imagine that God, who, we see, has created a World of Creatures, which do gradually rise one above another in Excellencies, decreed one *first of all*, to be *the Head of them all*? And what, but *Love*, could make him decree the Being of this Creature, since he decreed him to be as great and glorious as possible,

ble, that all those Creatures under him might be made happy by his Greatness and Glory ? What could infinite Love do more than this ? Does not this Scheme of Religion shew us, to a Demonstration, *that God is Love*, in the mean Time that it teaches Men that Greatness and Glory is the Result of the Exercise of Virtue to the Relief and Happiness of others ? Does it not shew the Impartiality of God towards his Creatures, even whilst he gives Excellencies to some which he does not give to others ; since his Design is, that those who receive them should use them to the Benefit of those who receive them not ? Does it not shew, likewise, the Goodness of God in the Subordination which he has established among them ; since the Inferior is inferior, that he may be made happy by his Superior ; and the Superior, that he may be great and glorious, by making his Inferior happy ? At the same Time it shews the Stupidity of those who either do not use their Talents at all, or, if they use them, use them to the Prejudice of others ; for, if they do not use them at all, then they lose their own Glory ; and, if they use them to the Prejudice of others, they grow vile, base, and worthless Creatures, by that very Talent which was given them, to make them excellent and glorious. All which shews how conducive to the Glory of God, and how beneficial to the World, this Scripture Christianity would be, if received and practised, and consequently how worthy it is of the great Creator.

I hope it will be looked upon as a Proof of my sincere Desire, not to impose, but to serve my Readers, if to this Account of the Origin of Jesus Christ I subjoin the received one, as it is given us by Dr. *Waterland*, in his *Vindication of Christ's Divinity*, Page 96 ; that he may compare both,
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and give the Preference to that which, in his Judgment, deserves it best.

“ You will ask it may be, says he, to his Antagonist, what then is the Meaning of those Texts which you have quoted? *How was all Power given him*, according to *Matt. xxviii. 18.* or how *were all Things then put under his Feet*, according to *Eph. i. 22*? Nothing is more easy than to answer you this. The *Logos*, or *Word*, was, from the Beginning, Lord over all: But the God incarnate, the *Θεὸς ἁνθρωπίνος*, or God-man, was not so till after the Resurrection. Then he received, in that Capacity, what he had ever enjoyed in another. Then he did receive that full Power in both Natures, which he had heretofore possessed in one only. This is very handsomely represented by *Hermas*, in his fifth Similitude, where the Son of God is introduced, under a double Capacity, as a Son and as a Servant, in respect of his two Natures divine and human. The Father calling his Son and Heir whom he loved, and such Friends as he was wont to have in Council, he tells them what Commands he had laid upon his Servant, and, moreover, what the Servant had done: And they immediately congratulated that Servant, for that he had received so full a Testimony from his Lord; afterwards the Father adds, *I will make him my Heir, together with my Son.* This Design of the Lord both his Son and his Friends approved, namely, that his Servant should be Heir together with his Son.” *Herm. Pass. Sim. C. 2. p. 10. 4. Cot. Edit.*

In this Scene of Religion, recommended by the Reverend Doctor as a very handsome one, you see God represented as having a Set of Friends, whom he is wont to call in Council, to give us to understand, no doubt, that he sometimes stands in Need of their Advice; otherwise it had been better to have represented him as trusting to his own Judgment, in Matters of the greatest Consequence. This Set of Counsellors God calls, together with a Son and Heir, whom he had, and whom he loved. They being come, he tells them the Occasion for which he calls them, *viz.* what Commands he had laid upon his Servant, and, moreover, what the Servant had done. They, that is, both the Son and the Friends, immediately congratulate that Servant, for that he had received so full a Testimony from his Lord: Whereupon the Father declares that he would make him his Heir, together with his Son. And what is wonderful is, that among all these Friends whom God had called together, that he might have the Benefit of their Advice, in this momentous Affair, there is not one Friend enough to put him in Mind of how many Ways he had to reward this faithful Servant, in a suitable Manner, without putting him upon a Level with his own Son, with his Son whom he loved; but both the Son and the Friends approve his Design.

This is the Front of the Scene; look to the Back, and you'll see that this Servant, whom both the Son and Friends did congratulate, was the Son himself; and therefore that his Resignation to his Father's Will has no other Meaning than this, *viz.* that he willingly and chearfully consented that his Father should make him the Heir of his whole Estate.

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When the Apostles preached unto the *Gentiles*, they could appeal unto them as competent Judges of the Reasonableness of what they said: *I speak as to wise Men*, says St. Paul to the *Corinthians*, *1 Cor. x. 15, judge ye what I say*; in the mean Time that by their Miracles, and the Power of working Miracles, which they conferred upon their Believers, they gave a most convincing Proof of their being employed by God to preach: But, if our Missionaries do not carry such Credentials along with them, and yet represent our holy Religion unto the *Indians*, under such Colours as these, what Wonder is it, if they do reject it, with the greatest Scorn and Contempt? What Wonder if they have no other Design, in approaching to the Place of Worship, than to snatch away a Pipe of Tobacco, or to ridicule the good Fathers? What Wonder if, by the best Proof, that of Experience, it is found to be to no Purpose to talk to the *Indians* about our Religion?

The Reverend Doctor goes on: "It is much to the same Purpose, says he, that *Origen* says to *Celsus*, Let those our Accusers who object to us making a God of a mortal Man, know that this Jesus, whom we believe to have been God and the Son of God, from the Beginning, is no other than the Word itself. But we say, farther, that his mortal Body and the human Soul that was therein, by Means of their most intimate Connexion to and Union with the Word, received the greatest Dignity imaginable, and, *participating of his Divinity, were taken unto God*; in the Original it is, *digressed into God, ἐς θεὸν μεταβέβηκεν*: that is, *went, from their Nature, into the Nature of God.*" *Orig. contra Cels. Lib. iii. p. 136.*

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This is a curious Image, indeed, of the Christian Religion, more curious by much than that great Image which appeared to *Nebuchadnezzar* in a Dream; for though Gold, Silver, Brass, Iron, and Clay were so well joined together as to make this great Image, *whose Brightness was excellent, and whose Form was terrible*, Dan. ii. 31. yet the Clay was never changed into Gold, no not so much as into Iron; it remained mere Clay still; but, in this Image of the Christian Religion, a mortal Body and a human Soul are so intimately connected to, and united with, the Person of the Creator, as to *participate of his Divinity, and be changed into God*. And, if *Celsus*, or any body else, will not believe this, he is, according to *Origen* and Dr. *Waterland*, an Heretic.

But to return to that Scheme of Religion which I offer here to the Readers, and which I wish they may so far take Notice of as to compare it with the Scripture, and see, whether, or no, it agrees with it: I own that it may be objected that, if it was true that the whole World is created upon the Plan and in Consequence of Jesus Christ's being decreed to be the Image of the invisible God, that all the intelligent Beings might be so many Objects upon whom he might exercise his many Excellencies to their Happiness, as well as to his Glory; that then Jesus Christ would have been created, at least, as soon as the Angels and all the Host of Heaven.

To which I answer, that though the Angels and all the Host of Heaven were not allowed, at their Creation, the Happiness of seeing the Image of their invisible Creator, yet that they were not destitute of other Happiness: But that, when they saw their Creator in his Image Jesus Christ,

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their Happiness was increased to a wonderful Degree. The Sense of which additional Happiness was the quicker upon them, for their having been without it a While ; which might, amongst many other Reasons, be a very good one why God did not give them this glorious Image of his sooner than he did, and why God did not create him the first of every Creature, though he had decreed him the first ; for it is not unlikely that, if the Angels had never been without this excellent Image, they would never have been so sensible of its extraordinary Value as they are now.

Secondly, That as *Adam* would not be the Lord of this lower Creation, till it was created ; so Jesus Christ could not be the Image of the invisible God, till those Creatures, to whom he was to be that Image and Representation, were created ; and therefore that there was the same Necessity that all those Species of Creatures, to whom he was to be that Image, should be created before him, as there was that all those, that were to be subject to *Adam*, should be created before *Adam*. Therefore we are not to imagine that, when St. Paul tells the *Colossians* that Jesus Christ was *the first-engendered from the Dead*, as well as *the first-engendered of every Creature*, his Meaning is, that Jesus Christ was *the first that was raised from the Dead* ; for he knew that Jesus Christ had raised several from the Dead, even before he himself had tasted of Death ; but his Meaning is that, to the End that Jesus Christ might have the same Pre-eminence over Men in the Resurrection, which he had over them in the Creation, his Resurrection as well as his Creation were *the first that were decreed*.

But what I would have you observe from St. Paul's Words, and indeed from the whole Tenour of

of the Scripture, is, that it is not Jesus Christ himself that does regenerate us; but it is the very same God who created us that does regenerate us; for it is God, you see, *who hath made us meet to be Partakers of the Inheritance of the Saints in Light.* It is God *who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of the Son of his Love.* It is God who, *having made Peace through the Blood of the Cross of Jesus Christ, has by Jesus Christ reconciled all Things unto himself.*

Now the Query is, Whether God, being an uncompounded Being, could not as well do all this by the Man Jesus Christ, as if he was a Being compounded of three divine Persons; nay, if, upon the Supposition that he is such a Being, he could have done it at all, that is, he could have received from Jesus Christ that Satisfaction which he must have received, before he could be reconciled unto us? For, if God is a Being compounded of three divine Persons, and Jesus Christ be one of those divine Persons, as there is but one God, then Jesus Christ is the one God; and, if he is the one God, and pays the Satisfaction, then he must either pay it to a Being which is distinct and different from him, or he must pay it to himself; but to pay it to himself is no better than to remit the Debt, without any Satisfaction at all.

To say, that, if the Man Jesus Christ is not a divine Person, his Death can never be of sufficient Weight for the Death of guilty Man, is not to consider that no Satisfaction for the Life of guilty Man can be more equal, than that of an innocent one; and that the Man Jesus Christ, being the express Image of God, in whatever he says and does, says and does nothing but what God would say and do, was he to speak and act in his

own Person; and therefore that what Jesus Christ says, or does, is of the same Weight and Efficacy as if God himself was to say and do it.

The *Second* Thing I would have you observe is, that Jesus Christ is said to be *the Image of the invisible God*; but if he is, by his Nature, the one God, then he is, by his Nature, the invisible God; and therefore he is the Image of himself who is invisible, that is, he is he who, being invisible in his own Nature, is visible in his own Nature.

Thirdly, You are to observe how St. Paul would have baffled his own Design, by telling the *Colossians*, that Jesus Christ was *the Image of the invisible God*, if he really intended to make them believe that he was, in his own Nature, the invisible God; for they could not but know that it is so contrary to the Nature of an Image to be the very Thing whereof it is the Image, that it cannot be the Thing itself, without ceasing, in the mean Time, to be the Image of it: And therefore what could they have concluded from his Words, but the very Reverse of what he intended, *viz.* that Jesus Christ was not the invisible God, since he was the Image of the invisible God?

I am told by a very worthy Clergyman, that the Fathers argued otherwise, *viz.* that our Lord was the Image of God, even in his Invisibility. But, if our Lord is the Image of God, even in his Invisibility, then he is an invisible Image, that is, either no Image at all, or a useless one. The Reason he gave me for their Assertion is, that Jesus Christ cannot be the express Image of God, if he has not all his Perfections. So that Invisibility is then a real Perfection, which I own is more than I knew; for I thought that God would be no less good, wise, just, and powerful than he is, if he had made his Creatures capable of seeing him.

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Our not being able to see him is certainly a Defect in us ; but that it is a real Perfection in him, is what I can no more imagine, than I can imagine that the Sun would be less perfect than it is, if God had made Stones and Trees, as well as Man, capable of seeing that glorious Being. If Invisibleness is a real Perfection in God, then we must own that Jesus Christ has destroyed that real Perfection, at least, as far as he has made him visible ; and to say, that our Lord cannot be the express and perfect Image of the invisible God, except he be invisible, is no better, I think, than to say that a Picture cannot be the true Picture of a Man, except it is out of Sight, because the Man it represents is out of Sight.

Lastly, You are to observe, how preposterous it had been for St. Paul to tell the *Colossians*, that Jesus Christ was *the first-engendered of every Creature*, if his Design had been to make them believe that he was the Creator of the whole Creation ; for how could they believe him, without believing this Contradiction, *viz.* that he had created himself ?

Jesus Christ was created by the Wisdom and Power of God, as the rest of the Creation ; for thus speaks the Angel to the Virgin Mary, who could not imagine how she should have a Son, seeing she knew no Man : *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee : Therefore also the holy Thing, that shall be born of thee, shall be called the Son of God.* Luke i. 35. That is, *The Thing, that shall be born of thee*, shall not be of the corrupted Seed of Adam, but shall be holy for God by his infinite Wisdom and Power, who shall make him out of thy Body as he made Adam out of the Dust of the Earth : *Therefore he shall be called the Son of God.*

He was made Man, that he might be the Image of God to Men, as well as to Angels; and was born, when Men were degenerate, that he might, by his giving them a new Life, be the Image of God unto them, under that Aspect, that God is their Creator.

From his Birth, to that Time that he was thirty Years old, he preserved his Innocency in the midst of the same Temptations to Sin we are exposed to; in which he was the Image of the Purity and Holiness of God, he manifesting the same Aversion to Sin and Love to Virtue that God has: *Therefore God, even his God, anointed him with the Oil of Gladness above his Fellows* (not above his Fellow-Creators, I suppose) but *above his Fellow-Creatures*, by making him the Mediator between him and his degenerate Creatures; by giving him all that Wisdom which was necessary for him to mediate between them, *Isaiab xi. 21*, and by making him his Son, that is, the Heir and Lord of all those Creatures which he undertook to mediate for, and to regenerate.

From his entering into the Office of Mediator, to his Death, he *went about doing Good*; he went about curing the Sickneses and Infirmities of the Souls and Bodies of Men, and, at last, he redeemed their Lives, at the Price of his own; and, in so doing, he was the Image, not only of the Purity and Holiness of God, but of his great Concern and Love to his Creatures, which procured him a Glory superior to that of the most exalted Creatures; for *God gave him a Name above all Names, because he had humbled himself unto Death, even the Death of the Cross*.

In Heaven he is not only the Image of the Purity, Holiness, and Love of God, but likewise of his infinite Power; all Creatures, both
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in Heaven and Earth, being made subject unto him.

At the Day of Judgment, he'll be the Image of the infinite Justice of God, he then rendering to every Man according to his Deeds, and passing upon them a Sentence, in all Respects, equal to that which God himself would pass, was he to pronounce it ; for he shall pass no other Sentence, than that which he shall hear from his Father : *He not seeking his own Will, but the Will of the Father which has sent him*, that is, commissioned him. *John v. 30.*

And, when the Fate of Man shall be decided, then God shall no longer manifest himself in and by the Means of Jesus Christ, under the particular Views of Mediator, Instructor, Reformer, Saviour, King, and Judge : But, fully and completely, he'll be *all in all* ; all in Jesus Christ, all in his other Creatures, by the Means of Jesus Christ, who will then be not only the perfect, but the complete *Image of his invisible Person*.

Thus is, thus was, and thus will Jesus Christ be *the Image of the invisible God*, not only, because he has kept, and will for ever keep his native Innocency, and manifest the same Aversion to Sin, and Love to Virtue, that God has ; but because God enables him to do whatever he would have done, and that Jesus Christ does every thing that he is enabled to do ; for neither his Words nor his Deeds were his own, but they were such as his *Father* taught him ; for which Reason God *did not leave him alone*, but was continually speaking and acting by him, inasmuch as he never put any Obstruction or Hindrance to the Motions and Dictates of God, but *did always those Things that pleased him*, *John viii. 28, 29.* So that this *Image of the invisible God* is so express and bright, that

whoever has seen Jesus Christ has seen the Father also: Since what Jesus Christ said and did he did not say it or do it, of himself, but the Father that did dwell in him, he himself did the Works, John xiv. 10. He himself did the Miracles, Signs, and Wonders which were done by him, Acts ii. 22.

And now that I have shewn you, that Jesus Christ is the first Creature which God decreed to create, though not the first which he created; and that he decreed him to be *the Image of his invisible Person*, and consequently the Chief of all his Works; that he made him a human Person, and that he was born at that Time which was most proper for him to answer those great Ends which he proposed, when he decreed him to be his Image: I do not question but my Readers are impatient to know, how I can reconcile such Notions with the Opinion of the Church, which believes, that he is the one God, and that it was he who appeared and spake to *Adam*, to the Patriarchs, and to *Moses*; and with those Texts which say that *he was before Abraham was*: That *he is from above, and above all*: That *he is the Lord from Heaven*: That *he enjoyed a Glory before the Creation of the World*: That *in him dwelleth the Fulness of the Godhead bodily*: That *he is the only begotten Son of God*: That *he is in the Form of God*: That *he is God*: That *the Angels are ordered to worship him*: And that *we are to be baptized in his Name*, as well as in that *of the Father*? All which shews that he is God, as well as God the Father, and consequently that he is a divine, and not a human Person.

In order to give as full Satisfaction, as I can, to my Readers, I'll answer all these Questions, one after another, in the same Order as they stand here.

First,

First, I am asked, How all that I have said, concerning Jesus Christ's being a human Person, can be reconciled with what Bishop Bull affirms, viz. "That the Fathers of the first Ages generally teach that the Son of God frequently appeared to holy Men, under the Old Testament. Nay, all those Appearances whereto the Name *Jehovah* and divine Honours are given to the Person that appeared; notwithstanding that, perhaps, he be also called an *Angel*, are understood by them, as belonging to the Son of God. *He that knows not this*, says he, *is a Stranger in the Writings of the Fathers*". Sect. 1. Cap. 1. § 2.

And again, "Wherever, says he, it was not a mere Angel, but God himself that appeared, there, according to the unanimous Opinions of all primitive Antiquity, we constantly affirm, that it was not the Father, but the Son". Sect. 4. Cap. 3. § 15.

First, I answer, that I do not know what the learned Prelate and all primitive Antiquity could mean by saying, *when it was not a mere Angel that appeared, but God himself*: Since, God being invisible, he never appeareth, it is always a mere Angel that appeareth in his stead. *Secondly*, what Reason they could have to affirm that, where it was not a mere Angel, but God himself that appeared, that it was Jesus Christ, and not God the Father; for, if Jesus Christ is of the Nature, Essence, and Substance of the Father, his Person could no more be seen, without a Symbol, than that of the Father, and therefore they should have had some Proof, that it was not God the Father, but God the Son that appeared, before they affirmed it: But the Scripture is plain and positive in assuring us, that it was God the Father, and not
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Jesus Christ that appeared and manifested himself, under the Old Testament: *God, who at sundry Times, and in divers Manners, spake in Times past, unto the Fathers by the Prophets, bath, in these last Days, spoken unto us by his Son.* Heb. i. 1, 2.

You see that it was the Father, and not the Son, who spake unto the Fathers; and that it is the Father still who speaks unto us. You see that he *spake unto the Fathers*, by appearing and manifesting himself *at sundry Times, and in divers Manners*, that is, by Angels, by Inspiration, by Dreams unto the Prophets, that they might declare unto the Fathers what he had revealed unto them; and that it is the Father still *who, in these last Days, has spoken unto us*, not, indeed, by the Prophets, but *by his Son*. This is very plain; but, the plainer it is, the plainer it shews the deplorable Case of sincere Christians. Their Church tells them, that the Scripture is the Word of God given them for their Instruction; in religious Matters, and therefore that, in such Matters, they ought to give it the Preference to any thing else, under Pain of Damnation, in the mean Time that it unchristians them, and does them all the Mischief possible, if they refuse to believe that it was the *Son*, and not the *Father, who at sundry Times and in divers Manners, spake, in Times past, unto the Fathers by the Prophets*.

As for the other Assertion, that sometimes God, and not a mere Angel, appeared, and, where it was not a mere Angel, that it was the Son, and not the Father: I answer that, if we have no better Reason for this bold Assertion than the Angel's Saying, *I am the God of thy Father*, this is no Reason at all; since his very Name of *Angel* shews that he does not speak of himself, but of him whose Angel and Messenger he is.

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The Angel that appeared unto *Moses* speaks so grand, that, if any one can be thought not to be a mere Angel, but God himself, it must be he; therefore let us examine that Apparition. *Exod. iii. 2, 3, 4, 5, 6*, it is said that *the Angel of the Lord appeared unto Moses in a Flame of Fire out of the Midst of a Bush; and he looked, and behold, the Bush burned with Fire, and the Bush was not consumed. And Moses said, I will now turn aside to see this great Sight, why the Bush is not burnt. And, when the Lord saw that he turned aside to see, God called unto him out of the Midst of the Bush, and said, Draw not nigh hither, put off thy Shoes from off thy Feet, for the Place whereon thou standest is holy Ground: Moreover, he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob.*

Now what does *Moses* see? *A Flame of Fire, which did burn in the Midst of a Bush, without consuming it.* He, looking upon that as a very extraordinary Event, came near to see what could save that Bush from consuming; whereupon God, by the Means of this *Flame of Fire*, which was his *Angel*, bid him, *not to draw near*, as if it were to satisfy his own Curiosity, but to humble himself; for that *Flame of Fire* was no natural Event, but the Symbol of his Presence; and that he used it, to assure him that *he, who was the God of his Father, the God of Abraham, the God of Isaac, and the God of Jacob, had seen the Affliction of his People; that he had heard their Cry, and was come down to deliver them.* What Difficulty is there in all this? God is invisible, in his own Nature, and therefore, if he will manifest himself, it must be, by the Means of some Emblem or other; and here he does it, by the Means of a *Flame of Fire*, which, upon that Account, is called his
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Angel or Minister. But can one imagine that this *Flame of Fire* was *the God of Abraham*? Can one imagine that it was this *Flame of Fire* that *had seen the Affliction of the Jews*, that *had heard their Cry*, and *was come down to deliver them*, because the *Flame of Fire* utters these Words? If any one can imagine it, then he must say that this *Flame of Fire* was no *Angel* at all, but that it spake and acted, in its own Name: Whereas the sacred Historian tells us, that it was *the Angel of the Lord*, that is, that God had made this *Flame of Fire* his own *Angel* and *Minister* to declare his Will unto *Moses*, Heb. i. 7, and consequently that it was neither the *Father*, nor the *Son*, but the *Angel of the Father*. The *Angel*, who speaks to St. *John*, is owned, on all Hands, to be neither the *Father* nor the *Son*, and yet he speaks as if he was God. The *Angel* stood, saying, *Rise and measure the Temple of God, the Altar, and them that worship therein. I will give Power unto my two Witnesses.* Rev. xi. 1, 3. It is certain that the *two Witnesses* were the *Witnesses of God*, and therefore that the *Angel's* Saying, *I will give my Power unto my two Witnesses*, speaks so; because he was an *Angel*, that is, because he was employed to speak so.

Secondly, It is said that *Jesus Christ* is not a human Person, for *he was before Abraham was*, John viii. 58.

To which I answer, that we have but to examine the Text, to see that this cannot be inferred from it.

Jesus Christ had been, in all this Chapter, endeavouring to persuade the *Jews*, that he was the promised *Messias*. He had told them, that *he was the Light of the World*. That *he, that followed him, did not walk in Darkness, but had the Light of Life*, Verse 12. That *he proceeded forth, and came from God*; neither

neither came he of himself, but God sent him; that is, he did not intrude himself upon the World as the Messias, for God had given him the Commission to instruct and save the World, Verse 42. Therefore he adds, that, if any Man kept his Sayings, he should never see Death, Verse 51. These Words were the Occasion of the ensuing Discourse between Jesus Christ and the Jews; for the Jews immediately told him, that now they were sure he was an Impostor, and had no Commission from God to instruct the World; for Abraham and the Prophets, whom God had given to instruct the World, were all dead, and yet he said, that, if any Man kept his Sayings, he should never taste of Death; and they asked him in great Passion, if he pretended to be greater than Abraham and the Prophets, and what he would have them believe him to be?

Whereupon Jesus Christ begins, first, by maintaining what he had said, that, *if a Man kept his Sayings, he should never see Death*; and, in order to that, he tells them that, if he alone bore that Testimony to his Doctrine, his Testimony was not to be regarded; but that *his Father, whom they said was their God, and upon whose Testimony therefore they should depend, bore the same*: But they did not receive it, because *they knew not*, that God is true; but, for his Part, *he knew it*, and, was he to question and not depend upon his Veracity, *he would be as false as they*; but he *knew* that he was true, and was to be depended upon, in whatever he said, and therefore *he kept his Sayings*, that is, *he spake unto the World those Things which he had heard of him*, Verse 28.

Now to their Question, *Whether he was greater than Abraham?* He answers, that he was so, since

since *Abraham* had desired, as a great Blessing, to see his Day, that is, to see the Stock from which he, the Seed in which all Nations were to be blessed, was to spring, had seen it, and rejoiced at it. Upon which, the *Jews* answered with a Sneer, *Thou art not yet fifty Years old, and hast thou seen Abraham?* That is, Thou, who art not yet fifty Years old, dost thou pretend to make us believe, that thou hast seen *Abraham*, who has been dead these several hundred Years?

What *Jesus Christ* answers is not to be looked upon as a Confirmation that he had seen *Abraham*, or that *Abraham* had seen him; for he never said such a thing; but as a Confirmation, that *Abraham* had desired, as a great Blessing, to see his Days, and consequently that *he was greater than he*. And this is Matter of Fact, that *Abraham* had desired, as a great Blessing, to see *Isaac*, who was the Stock whom God had promised him, and from whom he had promised him that *Jesus Christ*, *be in whom all Nations were to be blessed*, was to come. So that the Meaning of *Jesus Christ*, *Before Abraham was, I am*, is this, Before God gave *Abraham* to the World, he was already reconciling it unto himself by me, by promising that he would send me, and that I, the Seed of the Woman, should bruise the Head of the Serpent; and *Abraham* desired, as a great Blessing, to see *Isaac*, from whom he had promised him I should come; and therefore *I am greater than Abraham*.

As to what is said in the 31st Verse of the iiiid Chapter of the Gospel according to St. *John*, *that he that cometh from above is above all; and he that cometh from the Earth is earthly, and speaketh of the Earth*: I answer that, by *he that cometh from above*, and *that cometh from Heaven*, is not meant that the Man, *Jesus Christ*, is the one God, but that

that he is sent or commissioned by the one God to speak the Words of the one God, in order to instruct, reform, and save the World; and by *he who is of the Earth, earthly, and speaketh of the Earth*, is meant that *John the Baptist*, having neither the Commission nor Qualifications for that Office, could neither do it, nor presume to do it.

This will appear very plain to whomsoever will take the Trouble to consider what occasioned this Discourse of *John* to his Disciples: It was their Uneasiness to see that Jesus Christ, who had been baptized by him, was, however, so far from following him, as a Disciple should have done, that, on the contrary, he himself made Disciples: *He did baptize, and all Men went to him.* To which *John* replies, Verse 27, That he, *John*, could not take upon himself to instruct, reform, and save the World, God neither having given him the Commission nor the Qualifications for that Office, Verse 28. That *they themselves bore him Witness that he said, he was not the Christ, but that he was sent before him*, Verses 29, 30. That, now the Christ was come, and was entered into his Office, his Commission of being the Forerunner of the Christ was at an End, and *his Joy was fulfilled*, Verse 31. That *he*, who has received from God his Commission and Qualifications to instruct and save the World, *is above all*; for he, who has received no such Things, knows nothing, and can speak of nothing of what concerns the other World, but only of what concerns this; whereas Jesus Christ, having received that Commission, *is above all*, Verse 32. For what God enables him to know and to say is *what he testifies*, tho' but few receive his Testimony, Verse 33. But those few, who receive it, are fully satisfied that what he says is true, and consequently *that God*, who enables him

him to say it, *is true*, Verse 34. For Jesus Christ, whom God has commissioned to speak in his stead, does not speak his own Words, but *the Words of God*; for God does not give him, as he has done to me and to all the other Prophets, his Assistance only to qualify him to answer some particular Ends of his Providence, but he has given it unto him to qualify him to answer them all.

Upon the 47th Verse of the xvth Chapter of the first Epistle to the *Corinthians*, where it is said that *the first Man*, Adam, *is of the Earth, earthy*; *the second is the Lord from Heaven*: I observe, first, that what we may call the Person of *Adam* was not *of the Earth*, but his Body only; and therefore that the Opposition, which is made here between *the first and the second Man*, is not made between their Persons, but their Bodies. Secondly, That the Body of *the second Man* was, at his Birth, made of the Substance of the Virgin *Mary*, which was an *earthly* Substance; and therefore that the Opposition is made between the Body of *the first Man*, at his Creation, and the Body of *the second Man*, at his Resurrection: And that the Meaning of these Words, *the first Man*, Adam, *was of the Earth, earthy*; *the second is the Lord from Heaven*; is, the Body of *the first Man* was, at his Creation, made of an *earthly* Matter, and, consequently, was *earthly*, that is, was subject to all the Inconveniencies that such a Matter is subject to; the Body of *the second Man*, who is *the Lord*, was, at his Resurrection, *from Heaven*, that is, was made of a *heavenly* Matter.

That these Words are not spoken of the Persons, but of the Bodies of *the first and second Man*, both at the Creation and Resurrection, appears likewise from this, that the Question, *St. Paul* is now answering, is not, What Sort of Persons the

the Dead shall be, at the Resurrection; but *with what Body do they come?* To which he says, that they *come with a spiritual Body*, meaning by it a Body which is subject to Reason, which is a *quickening Substance*; whereas, before the Resurrection, the Body is a *natural Body*, that is, as appears by the Words in the Original, is a Body which is subject to the Soul, which is but a *living Substance*. And he adds, that the Body of *the first Man*, Adam, *was of the Earth, earthy*, that is, was liable to all the Inconveniencies, which an *earthy Matter* is subject to, such as Corruption, Weakness, and Dishonour: That the Body of *the second Man*, who is *the Lord*, *was from Heaven*, that is, was, at his Resurrection, of *heavenly Matter*, and consequently endowed with those Properties and Qualities, which are peculiar to *heavenly Matter*, such as Incorruption, Glory, and Power: That the Bodies, which are of *heavenly Matter*, are of the same Nature as that of Jesus Christ; and, as we have had a Body made of *earthy Matter*, as well as *Adam*, so, at our Resurrection, we shall have a Body made of *heavenly Matter*, as well as Jesus Christ.

This Question was made by some Christians, *Sadducees*, no doubt, by Birth, who, observing that the Change and Reformation, which the Christian Religion wrought in the Lives and Manners of those who professed it, was so great, that they became, as it were, new Creatures and new Men, concluded that what the Gospel said, of a Resurrection, was to be understood of this moral, and not of a real one, which, in their own Judgment, would be as insignificant, as it is impossible: Therefore they asked, *How are the Dead raised up, and with what Body do they come?* That is, How is it possible, for People who are dead, to be raised

to Life again, and, in case it is possible, *with what Body do they come*, that this Resurrection may be of any Signification? For this second Body, being material still, can neither have more Glory, nor be more lasting, than the first; and therefore it would be Rising from the Dead, for no other Purpose, than that we might die once more; which shews that a real Resurrection would be as insignificant, as it is impossible.

To which St. Paul replies, that the Instances of the Possibility of a Resurrection, and that the Body which is raised, though it be material, as well as the first, is, however, different from the first, are so many and so obvious, that a Man must be deprived of all Senses, not to observe them: *Thou Fool*, says he, *that which thou sowest is not quickened, except it dies; and that which thou sowest, thou sowest not that Body that shall be, but bare Grain.* That is, *the Seed which thou sowest is not quickened, except the Body of that Seed dies; and the Body which comes out of the Seed, as it quickens, though it is a material Body, yet it is different from the first; for it is a Plant with Roots and Stalks, whereas the first was bare Grain.*

Secondly, That Matter is susceptible of various Modifications, and capable of different Degrees of Glory; for, though *all Flesh* is material, yet *the Flesh of Man* is different from that of *Fishes*; and, though *celestial and terrestrial Bodies* be material, yet *the Glory of the celestial is one, and the Glory of the terrestrial is another.*

Thirdly, That our Bodies now are made of a *terrestrial Matter*, which is corruptible, without Honour, without Power; and that they are subject to the Soul, which is but a *living Substance*:

That,

That, at the Resurrection, they shall be made of *celestial* Matter, which is incorruptible, glorious, and full of Power; and that they shall be subject to Reason, which, being *quicken*ing, will *quicken* them for ever, so that they shall be more glorious and more lasting than they were, before the Resurrection; which Answer, being not only full and satisfactory, but likewise entirely confined to the Question, *With what Body do they come?* Is a plain Proof that St. Paul is not speaking here of the Person of the first and second *Adam*, but of their Bodies, before and after the Resurrection, and consequently that these Words should not be quoted, as a Proof that Jesus Christ is not a human but a divine Person; but as a Proof that the Body of Jesus Christ, at his Resurrection, was of a Matter different from that of the Body of *Adam*, at his Creation; and that the Life, which animated the raised Body of Jesus Christ, was different from that which animated the created Body of *Adam*; for, if I do not mistake St. Paul's Philosophy, it runs thus:

First, There is a *first* and *last* Man, meaning, by the *first*, *Adam*, at his Creation, and, by the *last*, Jesus Christ, at his Resurrection. *Secondly*, The Body of the *first* Man, *Adam*, was made of an *earthly* Matter, which is corruptible. *Thirdly*, The Body of the *last Adam* was made of *heavenly* Matter, which is incorruptible. *Fourthly*, The Body of the *first Adam* was subject to the Soul, which, being but a *living* Substance, has no Regard to what State he puts the Body into, so long as he receives agreeable Sensations from that State. *Fifthly*, That the Body of the *second Adam* was, at his Resurrection, subject to Reason, which will always put the Body into such a State as will both keep up and increase its Strength and

Vigour. *Sixtly*, Bodies have the same Properties as the Matter they are made of ; so that those, which are of *earthly* Matter, are corruptible, and those, which are of *heavenly* Matter, are incorruptible. *Seventhly*, That as we have had a Body made of *earthly* Matter, and subject to the Soul, as well as *Adam* ; so we shall, at our Resurrection, have a Body made of *heavenly* Matter, and subject to Reason, as well as *Jesus Christ* : For *it is not possible*, says he, *that Flesh and Blood*, whereof we now consist, and which are both corruptible and mortal, *should inherit the Kingdom of God*, which is both incorruptible and eternal ; so that, though *we shall not all die*, yet *we shall all be changed, in a Moment, in the Twinkling of an Eye, at the last Trump*. For the last Trump no sooner shall sound, than those who are dead, shall rise incorruptible and immortal ; and those who shall be alive, shall be changed into the same State of Incorruption and Immortality ; so that *Death will be swallowed up in Victory*, it being never to be seen nor suffered any more.

To shew that *Jesus Christ* is eternal, and consequently not a human but a divine Person, it is said that he *enjoyed a Glory, before the World was* ; for he says, *Now, O Father, glorify thou me, with the Glory which I had with thee, before the World was*, John xvii. 5.

To this I answer, that the Text, thus interpreted, is subject to a great Difficulty ; for *the Glory* which *Jesus Christ* asks of God, is *a Glory which he enjoyed, before the World was*, that is, *eternally* ; and therefore it is a Glory which was enjoyed by his divine, and not by his human Nature, this being not then conceived. It is a Glory which his divine Nature had not, at the Time that he spake these Words ; for, if his divine Nature had then had it,

it, there had been no Room for his Asking for it, since he enjoyed it as fully, as ever he had done. Now the Difficulty is, How a Glory, which Divinity has enjoyed, in all Eternity, and consequently a Glory which is essential to it, can be parted from it?

Whereas, if we give to these Scripture Words none but their Scripture Meaning, we'll find no Manner of Difficulty. *The Glory which Jesus Christ had, not with, as we have equivocally rendered it, but in the Father, that is, in his Decrees, before the World was, is the Power, which was given him over all Flesh, that he should give eternal Life to as many as the Father has given him, Verse 2. Those which the Father has given him, he had, whilst he was in the World, kept in his Name, that is, by his divine Assistance, so that none of them was lost, but the Son of Perdition; and therefore, now that he had glorified him on the Earth, by giving them this eternal Life, as far as his present Circumstances allowed, and had finished the Work which he had given him to do, and was going to leave the World, where he left them exposed to its Hatred and Malice, he begs of him to keep them through his Name, that is, by his immediate Power and Authority, from the Evil, and to sanctify them through the Word, which he had delivered unto them from him, that he may have the Glory to give them that eternal Life, which, before the World was, he had decreed he should have.*

Now how any body can infer, from this plain and seasonable Discourse of Jesus Christ, that he is eternal, is, I must confess, more than I can conceive; for that *those, whom God has given him, had, before the World was, no other Existence but in the Decrees of God, and consequently that Jesus Christ could not then have the Glory to give*

them eternal Life, any other Way than in those Decrees, is self-evident.

From the 9th Verse of the iid Chapter of the Epistle to the *Colossians*, we conclude that the Man Jesus Christ is the one God; because it is there said, that *in him dwelleth the Fulness of the Godhead bodily*.

To which I answer that, if, when we quote the Words of an Author, we have no Regard to the Design he had in using them, we shall be in Danger of making him say what he never intended; for Instance, the literal and most obvious Meaning of these Words, that *in him dwelleth the Fulness of the Godhead bodily*, is, that God has a Body, and that the Body of Jesus Christ is larger than that of God, since it contains it in all its Dimensions; but this is certainly what St. Paul never intended to say. What was his Design, then, in using these Words? It was to guard the *Colossians* from admitting into Christianity those Prejudices which both *Jews* and *Gentiles* were bringing into it, as if it had not been sufficient, of itself, to make them wise unto Salvation; for the converted *Jews* would have Christians circumsise their Children, and be scrupulous Observers of Meats and Drinks, of holy Days, of the New Moon, and of the Day appointed for the Sabbath-day, because God had commanded all those Things, without considering that Christianity has a much better Circumcision than that prescribed by *Moses*; since Christians have that of Jesus Christ, which consists in putting off the Body of the Sins of the Flesh, Verse 11; and that, God having commanded these Things, as *Shadows of Things that were to come*, they were no longer obligatory, now that those very Things were come.

And

And the *Gentiles* who, before their Conversion to Christianity, had been taught to worship the *Floft of Heaven*, when they embraced Christianity, brought that Doctrine along with them into it; for they intruding into those Things, which they had not seen, being vainly puffed up by their fleshy Mind; and not holding the Head, from which all the Body, by Joints and Bands, having Nourishment ministered, and knit together, increaseth with the Increase of God; pretended that Humility obliged Christians to worship the *Angels*.

St. Paul then, in order to guard the *Colossians* against these *Jewish* and *Heathenish* Doctrines, which both *Jews* and *Gentiles* were already bringing into Christianity, begins first by expressing his earnest Desire that those who had not seen his Face in the *Flesh*, that is, who had not been instructed by him, by Word of Mouth, might have full Knowledge of the *Mystery of God and of Christ*, in whom are hid all the *Treasures of Wisdom and Knowledge*; that is, in whom, and by whom, God has employed all that, in his infinite Wisdom and Knowledge, he knows is proper to instruct, reform, and save Mankind. And this, adds he, I say, lest any Man should beguile you with enticing Words. As ye have therefore received Christ Jesus the Lord, so walk ye in him; that is, profess the Christian Religion, such as you have at first received it, being rooted and built up in it, and stablished in the Faith, as ye have been taught, abounding therein with Thanksgiving. Beware, therefore, lest any Man spoil you through Philosophy, and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ; for in him dwelleth all the Fulness of the Godhead bodily: So that you are complete in him, who is the Head of all Principality and Power. That is, you are complete

plete in him ; for God has as fully declared, by the Means of Jesus Christ, what he requires from us, as if he had done it by himself ; so that, so long as you follow his Instructions, you want neither *the Traditions of Men*, nor *the Rudiments of the World*, to make you acceptable unto him. What can be plainer than this, and, in the mean Time, more contrary to the Opinion, that Jesus Christ is the one God ? *In him are all the Treasures of Wisdom and Knowledge* : And why ? Because God has *bid* them in him. *We are complete in him*, so that we want neither to follow *the Traditions of Men*, nor *the Rudiments of the World*, in order to recommend ourselves unto God : And why ? Because *in him dwelleth all the Fulness of the Godhead bodily*. That is, because God has as fully declared his own Will and Purpose, by the Means of Jesus Christ, as if Jesus Christ was his *Body*, or as a Man declares his own Mind, by the Means of his *Body*.

The next Question is, How I can say that Jesus Christ is a Creature ; he who is said to be *the only begotten Son of God* ? Does not *Tertullian* infer, from Jesus Christ's being *the Son of God*, that he is God ; and, from his being *the Son* of the Almighty, that, he is by his own Right, the Almighty ? *Prax.* Ch. 17. p. 520. Does not *Novatian* affirm, that as Nature itself has enjoined us to believe him to be Man, who is from Man ; so the very same Nature enjoins us to believe him to be God, who is from God. Ch. 31.

I own that *Tertullian* and *Novatian* did reason so ; but I cannot help thinking that they were much to blame for Reasoning so ; for had they but considered that the same Words, when applied to Subjects of different Natures, have different Meanings, they would never have concluded that,

that, because Jesus Christ is called *the Son of God*, therefore he is of the Nature, Essence, and Substance of God; because a Man, being the Son of Man, is of the Nature, Essence, and Substance of the Man whose Son he is. Now that the same Words, when applied to Subjects of different Natures, have different Meanings, is what they might easily have seen, had they but compared together the Description of the Regeneration given us by St. *John* with that of the Creation given us by *Moses*; for the Words, *Darkness, Light, and Life*, used by both, have, in *Moses*, a literal Meaning; whereas, in St. *John*, they are not capable of it, but signify *Ignorance, Instruction, and Reformation of Manners*: Therefore, God and Man being of different Natures, the Word *Son*, when applied to both, must have two different Meanings. When applied to Man, it will imply a Communication of Nature, because the Nature of Man is communicable; but, when applied to God, it will not imply the same Communication, because his Nature is incommunicable.

Sonship, in Scripture Language, does not imply a Participation of the Nature, Essence, and Substance of the Being whose *Sons* we are said to be, but a Participation of his Temper. Jesus Christ owned that the *Jews* were *the Seed of Abraham*, *John* viii. 37, and so far that they were of his Nature, Essence, and Substance; but he denies that they were his *Sons*, because they had not his Temper; for they did *seek to kill him*, him who was a *Man, who had told them the Truth*, which he *had heard from his Father*; whereas *Abraham* would not have been guilty of such a Crime, Verse 40. But they were *the Children of the Devil*; not because they had his Nature, Essence, and Substance, for they had it not; but because

because they had his Temper, and would do what was agreeable unto him, Verse 44.

To be *the Son of God* signifies then, according to the Scripture, to have from God what he may communicate of his own, which is his Temper, his Aversion to Sin, and Love to Virtue; and, in this Sense, not only Jesus Christ, but the *Angels* and all *the Host of Heaven*, are his *Sons*, because they have preserved that Temper which they have received from him, at their Creation. Men, in this Sense, cannot be *the Sons of God*, because they have lost it; but they are *the Children of the Devil*, because they have his degenerate Temper. But Men, now that God has reconciled them unto himself, by the Means of Jesus Christ, are his *Sons* by *Adoption*, God using them, as if they had never lost his holy Temper, if they have but a sincere Desire to recover it.

Secondly, To be *the Son of God* signifies to be used by him as Children are used by their Parents, who make them Heirs of their Estates and Possessions. It is to be chosen and appointed by God to be the Heir, the Saviour, and Lord of his Creatures; for the Question the High-priest puts to Jesus Christ, *Art thou the Christ, the Son of the Blessed?* Mark xiv. 61, St. Luke renders, *Art thou the Christ, the Chosen of God?* Luke xxiii. 35. So that to be *the Son of God*, and to be *the Chosen of God*, is the same Thing. In this Sense, the *Messias*, and no other Being, is *the Son of God*; for God has engaged himself, by a Law, to make him the Heir of his Creatures, as the *Messias* himself is represented saying, *I will declare the Law, whereof the Lord has said unto me, Thou art my Son, To-day have I begotten thee. Ask of me, and I shall give thee the Heathen for thine Inheritance,* and

and the utmost Parts of the Earth for thy Possessions,
Psalm ii. 7, 8.

This was the Notion that both the *Jews* and the Disciples had of the *Messias's* being called *the Son of God*; they thought it was a Dignity conferred upon him by God, that intitled him to be the Heir, and Saviour, and Lord of his Creatures; for, though the *Jews* accused Jesus Christ before *Pontius Pilate*, of having said that he was *the Son of God*, yet they never accused him, with meaning more than that he was *the King of the Jews*. And those two Disciples, whom he met, after his Resurrection, as they were going to *Emmaus*, they not knowing him, told him that they trusted that Jesus of Nazareth, who was a Prophet mighty in Deed and Word before God and all the People, had been he which should have redeemed Israel, Luke xxiv. 19, 21. Which shews that the Redemption of Israel was what they expected from the *Messias's* being called *the Son of God*; and not that he should be of the Nature, Essence, and Substance of God, because he was *the Son of God*: Rabbi, says Nathaniel, thou art the Son of God, thou art the King of Israel, John i. 49.

The Word *begotten* does not signify, in Scripture Language, a Communication of Substance, but of Temper: *We know*, says St. John, that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not, 1 John v. 18. It is manifest that St. John does not mean, by that Man who is begotten of God, one who is of the Substance, but of the Temper of God; one who has his Aversion to Sin, and Love to Virtue; so that the wicked one toucheth him not.

When it is applied to the *Messias*, it does not only signify that God communicates unto him his
Temper,

Temper, but likewise his Right and Power over his Creatures ; for he had no sooner said to the *Messias*, *Thou art my Son*, *To-day have I begotten thee*, than he adds, *Ask of me, and I shall give thee the Heathen for thine Inheritance, and the utmost Parts of the Earth for thy Possession.*

And the greatest Powers upon Earth are advised, in Consequence of this Dignity conferred upon the *Messias*, to pay him their Allegiance, to obey him, and trust in him, if they will avoid Ruin, and be happy. So that, when it is said that Jesus Christ is *the begotten and the only begotten Son of God*, the Meaning is, that he is *the Man*, and *the only Man*, unto whom God has communicated his Right and Power over his Creatures, and consequently that he is the *Messias* ; and therefore that he will *bruise with a Rod of Iron, and break in Pieces like a Potter's Vessel*, all those that shall not obey him ; whereas he'll make happy, infinitely happy, *those that trust in him.*

Those, who maintain that Jesus Christ is the eternal God, say, that *To-day have I begotten thee* signifies his Emaning and Proceeding from the Father, in order to create the World ; so that, according to them, this famous Prophecy was not delivered to foretel that the Man Jesus Christ was, by the Appointment of God, to be the Heir and Lord of the World, which he was to redeem and regenerate ; but that he was to create it, though it was created a long While before the Delivery of this Prophecy : Which shews what hard Shifts those are put to, who attempt to prove by the Scripture, that the Man Jesus Christ is the eternal God :

In the 6th, 7th, and 8th Verses of the iid Chapter of the Epistle to the *Philippians*, it is said, that Jesus Christ was *in the Form of God*, and that he

he *thought it no Robbery to be equal with God*; from whence it is urged, that he is no Creature, but God himself.

In Answer to this, I observe, *first*, That, if when St. Paul says that Jesus Christ was *in the Form of God*, he does not mean that, by his being the Mediator between God and Man, he was the Representative of God, but God himself, he has affected to speak very obscurely, where he might have spoken very plain; for it was as easy for him to have said that Jesus Christ was *the one God*, if such had been his Meaning, as to say that he was *in the Form of God*, which is a diminutive Expression.

Secondly, That the Word, which we have translated *Robbery*, signifies *a Thing taken by Force, as a Prey, a Booty, an Advantage got over an Enemy*; and therefore, if we think that the Meaning of these Words, that Jesus Christ *thought it no Robbery to be equal with God*, is, that Jesus Christ *thought it no Advantage got over God*, if he equalled himself to him, we'll give a Meaning to them which St. Paul never intended; but, if we think that their Meaning is, that Jesus Christ, not thinking that he could get the better of the Devil, if he acted in his Office of Mediator, in the Character of God, chose rather to act in that of guilty Man, we'll help forward the present Design of St. Paul.

Thirdly, That, when it is said, as it is in the Original, that Jesus Christ was *made obedient unto Death*, it does not signify that God forced him to die, whether he would, or no; for Jesus Christ says that he had *Power to lay down his Life*, that is, God had left it to his Power and Choice to die, or not die; but only that he was *obedient unto Death*. In like Manner, when it is said that Jesus Christ

was

was made after the *Likeness of Man*, the Meaning is not, that, when he was Mediator, God made him after the *Likeness of Man*, but that he was and behaved still like a Man.

This being premised, we'll come now to the Words of the Text : *St. Paul* had been exhorting the *Philippians* to be of one Accord, of one Mind; with one another ; to do nothing out of Strife, or out of a vain Desire to shew their Superiority over others ; but rather to esteem each other as better than themselves : Not to look only on those Things which were to their own Advantage, but on those also which were to other People's Advantage ; and to have that Spirit of Love, of Condescension, and Disinterestedness, which was in *Jesus Christ* :

Who, being in the Character of God, accounted it no Advantage to act as God, but stripped himself of that Glory, taking upon himself the Character of a Servant ; he being in the *Likeness of Man*, and being found in his Behaviour as a Man, humbled himself, being obedient unto Death, even the Death of the Cross.

A greater Instance of Love and Self-denial, than this, *St. Paul* could not give to the *Philippians*. The Office of Mediator consisted of two Parts ; one infinitely grand and glorious, the other as mean and abject ; one to be in the Character of God, the other in the Character of degenerate and guilty Man ; one to represent and act as God, and the other to represent and act as the Servant of guilty Man ; and yet *Jesus Christ* chose rather to live amongst us, as the Representative and Servant of guilty Man, than as the Representative of God ; because he thought he should get no Advantage over the Devil, if he acted in a Character of so much Pomp and Grandeur.

The

The Text, being thus rendered, gives, then, all the Force imaginable to the Argument of St. Paul; and, provided it agrees with the Person and Behaviour of Jesus Christ, whilst he exercised the Office of Mediator here upon Earth, I cannot foresee any Objection that can be raised against it.

Jesus Christ was made the Representative of God and Man, when he was baptized by St. John; for God declared, then, by a Voice from Heaven, that *he was his beloved Son, in whom he was well pleased*; that is, he was that *righteous Servant, in whom*, he had declared by *Isaias, his Soul delighteth*; and, *under the Emblem of a Dove*, gave him all that Meekness and Patience which were so necessary for him to enable him to *bear the Contradiction of Sinners*.

But did any Change or Alteration happen to his Person, upon his entering into this grand Office? No, he was still a Man, Sin only excepted, *made in the Likeness of Man*. Did any Change or Alteration happen in his Manners? No, he was still *found in Fashion as a Man*. Did he not affect, in his Behaviour, the Pomp, Glory, and Power belonging to the Representative of God? No, he emptied himself of all this; he affected, in his Behaviour, the Humility and Obedience becoming the Representative of guilty Man. He was no sooner received into the Office of Mediator, but he retired into a Place free from the Concourse of People, into a Place wild and desolate, where he continued *forty Days and forty Nights fasting*; and, when *he was hungry*, he would not make Use of the divine Power which he was invested withal, to relieve himself, but, like a Man under the Displeasure of God, resigned himself to his Will, to do it, if he thought proper. The Devil tempted him to alter this Way of Life: *If thou be the Son of God,*

God, said he, that is, if thou be the *Messias*, the Heir and Lord of all Things, *command that these Stones be made Bread*, Matt. iv. 3. But Jesus Christ would not, he *accounted it no Advantage* over the Devil to silence him, by an Ostentation of his divine Character; whereas he accounted it a very considerable one, if he left to the World this extraordinary Instance of Self-denial and Resignation to the Will of God: Therefore he would not *change the Stones into Bread*, to relieve himself; but answered, *It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.*

It is true that sometimes Jesus Christ acted as God, with a divine and irresistible Power, but it was never out of Ostentation; it was always, when it was necessary for him so to do, to convince the World that he was ordained of God to be their Representative and their Lord; for, where his Miracles could not do this, he refused them: *An evil and adulterous Generation, would he then say, seeketh after a Sign, and there shall no Sign be given to it, but the Sign of the Prophet Jonas; for as Jonas was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth.* Matt. xii. 39, 40.

It is most certain that the Character Jesus Christ affected to appear in, during his Office of Mediator here upon Earth, was not a Character of Pomp and Grandeur, as the *Jews* expected, and as any Man might have expected from him who was *God with us*; but a Character of perfect Humility and Submission under the severest Trials; which is the Reason, says St. Paul to the *Philippians*, that *God has highly exalted him, and has given him a Name, which is above all Name, that,*
at

at the Name of Jesus, every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; giving them to understand that, if they would but strive to have the same Spirit of Love and Self-denial, God would likewise highly exalt them for it.

One cannot therefore conclude, from this Text, that Jesus Christ is God; but only that he, being the Mediator between God and Man, and therefore having the Liberty to live amongst us, either in the Quality and Character of God, or in the Quality and Character of Man, he chose to live in the Character of Man, because it was for our Advantage that he should live so. He might have *asked his Father for Legions of Angels*, if such a Pomp had been of any Service to us; but, because it was not, he would not.

And let me tell you, before I make an End of this Argument, that here we have the Reason why the Prophets sometimes speak of the *Messias* in great Terms, and sometimes in low and obscure ones; for it is not, because there are two *Messias*'s, or because there are two Natures in the *Messias*; but because they sometimes speak of him as the Representative of God, and then the highest and most pompous Expressions are hardly sufficient to express his Dignity; and sometimes as the Representative of Man, and then he is a Man, who *has no Form nor Comeliness*; he is a *Servant*, a *Man of Sorrow*, a *Victim*. In like Manner, when the Apostles speak of Jesus Christ, they commonly speak of him, as being the Representative of God; and then they stile him *the Son of God*: But, when Jesus Christ speaks of himself, he usually does it, as being the Representative of Man; and then he stiles himself *the Son of Man*, *the good Shepherd that laid down his Life for his Sheep*.

It is farther urged against me, That Jesus Christ is called *God*, and the Attributes of God are ascribed unto him; which shews that he is not a Creature, but *the one God*.

To this I answer, that, had the Scripture called Jesus Christ *God*, in a hundred Places, and had, but in one, said that he is *a Man*, that would be sufficient to warrant our Enquiries, in what Sense the Scripture could mean that a Man is God: But, since the Scripture has told us, in a thousand Places, that Jesus Christ is *a Man*, and has called him *God*, in very few, I hope no body will think the worse of me, if I assure them that, upon Examination, I find that neither St. *Paul*, nor the other Apostles, did believe that Jesus Christ was *the one God*; that Jesus Christ never said, either directly or indirectly, either in Public or in Private, either to his Friends or to his Foes, either to those whom he taught, or to those that were to be taught by them, that he is *the one God*; on the contrary, that he guards them, as much as possible, against their believing him to be so; and therefore that the Scripture, calling Jesus Christ *God*, is to be understood in a restrained and limited Sense, in which restrained Sense it was reasonable for the Scripture to call him *God*, and the Circumstances of Time required he should be called *God*, though, literally speaking, he was not so.

First, St. *Paul* did not believe that Jesus Christ was *the one God*; for he says to the *Galatians*, iii. 20, that *a Mediator is not a Mediator of one, but God is one*; that is, a Mediator supposes, of Necessity, two Parties between whom he mediates; and, God being one, and Man being one, God cannot be the Mediator; and therefore, according to this Argument, if Jesus Christ be *the one God*, he cannot be the Mediator. But St. *Paul* professes,

professes, in all his Writings, to believe that Jesus Christ is the Mediator; therefore he professes, in all his Writings, that he is not *the one God*. And accordingly we find that, when he speaks of the Gods of the Heathen, he does not oppose Jesus Christ unto them, but the true God to their false Gods, and Jesus Christ, the true Mediator, to the many Lords and Mediators whom they fancied governed the World under their many Gods: *For though there be that are called Gods, says he, whether in Heaven or in Earth, as there be Gods many and Lords many: To us there is but one God, the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him,* 1 Cor. viii. 5, 6. That is, though the Heathen have imagined many Gods and many Lords who govern the World under them, we Christians do believe that *there is but one God*, who is the Father and Creator of all Things, in whom we, as well as the rest of the Creation, do subsist; *and one Lord Jesus Christ*, by whom all Things are governed, we as well as the rest of the Creation.

Secondly, The other Apostles did not believe neither, that Jesus Christ was *the one God*; for we read, *Matt. xvi. 13*, that, *when Jesus came into the Coasts of Cesarea Philippi, he asked his Disciples, saying, Whom do Men say that I, the Son of Man, am.* To which they answered, *Some say that thou art John the Baptist, some Elias, and others, Jeremias, or one of the Prophets.* But, as this did not come up to the Truth of what he was; he asked them, saying, *But, you, whom say ye that I am?* It must be owned that the Disciples could not give a full and satisfactory Answer to the Question Jesus Christ puts to them, without saying that he, *the Son of Man, was the one God;*

if they had believed him to be so ; and, since none of them made him such an Answer, it must follow that none of them did believe him to be *the one God*. What St. Peter, who answered for all, said is, that he was *the Christ, the Son of the living God* ; that is, that he was that *righteous Servant* unto whom the Lord God had obliged himself, by a Law, to give the Title of *Son*, that is, to make him the Heir and Lord of his Creatures : With which Answer Jesus Christ was so well satisfied, that he told him, *Blessed art thou, Bar-jona ; for Flesh and Blood has not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that it is upon this Rock, upon this unalterable Law by which God has made me King of his Creatures, that I will establish my Church, my Kingdom ; so that no Power whatsoever shall be able to prevent its Establishment. And I will tell thee the Terms and Conditions upon which God shall admit People into it : Therefore whosoever shall accept of those Terms, which thou shalt deliver unto them from me, shall be admitted into it ; and whosoever shall not accept of them, shall not be admitted into it.* Which shews, to a Demonstration, that not only the Apostles did not believe that Jesus Christ was *the one God*, but that he really is not so ; since he was so well satisfied with their Answer, that he rewards them for it, and requires no more from them, than to tell no Man, yet, *that he was Jesus the Christ*.

Thirdly, Jesus Christ never said, either in Public or in Private, either directly or indirectly, either to the Jews or to his Apostles, that he was *the one God* ; for though he spake openly to the World, ever taught in the Synagogue, and in the Temple, whither the Jews always resorted, and said nothing in Secret, John xviii. 20. And the Chief Priests

Priests and Elders, and all the Council sought false Witness against Jesus to put him to Death, Matt. xxvi. 59. Yet they could never prove, before Pontius Pilate, that he ever said that he was the one God; for, if they had, Pilate, who certainly did not believe him to be so, must, of Necessity, have believed him a Blasphemer, and therefore could never have said, as he did to the Jews, when he saw that nothing but his Death would satisfy them, I am innocent of the Blood of this just Person, see ye to it, Matt. xxvii. 24.

Nay, they never so much as charged him with having said that he was *the one God*. All that they charged him with was of having endeavoured to make People believe, that he was *the Christ*, that is, that he was the Man who was anointed by God to be the Heir and Lord of his Creatures; for the Question the High-Priest put to him was this, *Art thou the Christ, the Son of the Blessed?* Mark xiv. 61. And, when Pilate found that all that was deposed against him tended to prove, that he had affected to be *the King of the Jews*, he asked him, if he really did mean so? *Art thou the King of the Jews?* said he to him, Mark xv. 2. Then he asked the Jews, saying, *What will ye that I shall do unto him whom ye call the King of the Jews?* Mark xv. 12. And he wrote upon the Cross that his Accusation was to be *the King of the Jews*. Against which Supercription, the Jews did not find Fault, as saying less than he was accused of, but as saying more; for *the Chief Priests of the Jews said to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews,* John xix. 21. And what they reviled him for, while he was hanging upon the Cross, was, that he, who pretended to be the Man that was anointed by God to be the Saviour of the World, *could*

not so much as *save himself*; that he, who trusted to be the Man anointed by God to be his Son, that is, to be the King of Israel, could not, however, come down from the Cross to be their King. The Chief Priests, mocking him with the Scribes and Elders, said, He saved others, himself he cannot save: If he be the King of Israel, let him now come down from the Cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God, Matt. xxvii. 41, 42, 43. That is, he trusted to be the Man of whom God had said, that he would make his First-born bigger than the Kings of the Earth, Psalm lxxxix. 27. Let then God deliver him now, if he will have him to be so.

Since then the Jews, who were so solicitous to prove Jesus Christ a Blasphemer, that they might prevail upon Pontius Pilate to put him to Death, never so much as charged him with having said, either directly or indirectly, that he was the one God, but only that he was the Christ, the Chosen of God, Luke xxiii. 35. Is not that a Demonstration, that he never said it, either directly or indirectly; and that all those Texts, which are quoted out of the Gospel to prove him to be the one God, had no such Meaning, when he delivered them?

The Jews did all that they could to prove him a Blasphemer, and yet, in their greatest Malice, they never charged him, no not once, with having said that he was the one God: Is it not strange then that we, who pretend to be his Friends and Followers, should charge him with it?

When the High-Priest questioned him about his Disciples, and the Doctrine which he taught them, he answered that he had taught no secret and different Doctrine from what he had taught freely and openly to the World, in the Synagogue, and in the Temple,

Temple; where all the Jews resorted: Question, therefore, says he, *those who have heard me speak unto them; for they know what Doctrine I do teach them,* John xviii. 20, 21. Now if, among this vast Number of *Jews*, who had heard and knew what Doctrine he taught to his Disciples, and who were so desirous to prove him a *Blasphemer*, not one charges him with ever having heard him say to his Disciples that he was *the one God*, is not that a plain Proof that he never said it? And, if he never said it, pray, upon what Authority do we believe him to be so? If he never taught such a Doctrine to his Disciples, then they had no Commission from him to teach it; and, if they had no Commission from him to teach it, then they never taught it; and, if they have never taught it, and we believe it, then we must own that we do not believe it, because it is their Doctrine, but because it is the Tradition and Rudiments of our Church.

Let all those who look upon Christianity as a Pearl of such inestimable Value, that it ought to be purchased, cost what it will, balance this Argument with the many Inconveniences which Christianity labours under, from this very Doctrine, that the Man Jesus Christ is *the one God*, and see, whether that Man is a well or Ill-wisher to Christianity who offers it.

Jesus Christ was so far from having ever taught his Disciples, that he was *the one God*, that, on the contrary, he would not leave them, without putting them in Mind that *the one God* was *his God* as well as *theirs*: *I ascend,* says he, *unto my Father and your Father, and to my God and your God,* John xx. 17.

Nay, he was always guarding them from giving a literal Meaning to the high Things he was forced to say of himself, in order to give a due

Authority to his Commission. Does he say that *the Father and he are one*? He guards them, in the mean Time, from believing that he was so, by his Nature, Essence, and Substance, when he tells them *that they may be one with him, as he was one with God*, John xvii. 21, 22, 23. And that he *prayed that they might be one with God the Father and with him Jesus Christ, as the Father was in him, and he in the Father*. Does he say that *he was not of the World, and that God has sent him into it*? He guards them, in the mean Time, from believing that he was an Emanation from God, by saying, that *they were not of the World, even as he was not of the World*; and that *he had sent them into it, even as God had sent him into it*, John xvii. 16, 18. That is, he had given them his Commission to instruct the World, as God had given him Commission both to instruct and regenerate it. Does he say that *he had all Power both in Heaven and in Earth*? He says, in the mean Time, that he had it, because *it was given unto him*, Matt. xxviii. 18. So that it was not in the Apostles Power either to believe him to be *the one God*, or to mistake the Meaning of those grand Expressions, which Reason allowed, and the Circumstances of Time made necessary both to the Prophets and to him to use, in order to convince Mankind, that both his Commission to instruct and save the World, and the Power he had to execute it, were from God.

He has been called *God*? But was it contrary to Reason to call him so? He, who is *the Power and Wisdom of God*, God having anointed *Jesus of Nazareth with the Holy Ghost and with Power*, Acts x. 38, and having made him unto us *Wisdom, and Righteousness, and Sanctification, and Redemption*, 1 Cor. i. 30. He who was a Man approved of
 God

God among us, by Miracles which God did by him, Acts ii. 22. He by whom God was reconciling the World unto himself? Since, as Jesus Christ says, the Scripture, that cannot be broken, calls Gods those unto whom the Word of God came, John x. 35.

But, if it was not contrary to Reason to call the Man, Jesus Christ, *God*, it was necessary to call him so, to engage the World to acknowledge his Commission, and submit to his Authority. He was the Man, whom the Lord God had anointed to be Mediator, to instruct, save, and govern the World; but the World would neither be instructed, nor saved, nor governed by him. *The Kings of the Earth set up, and the Rulers took Counsel together against the Lord, and him whom he had anointed; and the Result of their Counsel was, that they should break their Bands asunder, and cast away their Cords from them, Psalm ii. 2, 3.*

Now to cure this State of Revolt and Rebellion, was it not expedient, nay, as necessary for the Prophets and for Jesus Christ to speak of himself, as if he had been *the one God*, as it is for a General or for a Magistrate to speak of themselves, as if they were *the very King*, in order to quiet their mutinous and seditious Soldiers and Citizens?

And were not these Declarations of Jesus Christ to his Disciples, that *his Father was greater than he*; that *it was not in his Power to dispose of the first Places in his Kingdom*; that, though he was ordained to be the Judge of the Quick and Dead, yet he neither knew the Hour, nor the Day, the Father had appointed for him to do it; that *he could do nothing, of his own self*; that *his Judgment was right*, because he did not seek his own Will, but the Will of the Father that sent him; as proper and sufficient to keep his Disciples from believing him to be *the one God*, as it would be sufficient for a Magistrate

to own, but once, that *the King is greater than he*, to guard his Citizens from believing that he means, that he is *the King himself*? And therefore it is no Wonder, if the Apostles were so exact and particular in telling us, where, and when, and from whom Jesus Christ was born; in telling us that he was *a Child*; that he *grew in Stature and Wisdom*, that he *hungered and thirsted*, that he *suffered* both in his *Soul and Body*, and that at last he *died*; for, though all these Things were obvious to every Beholder, yet they thought that Men could never be put too much in Mind of it, that no body might be tempted to conclude from Jesus Christ's being *God with us*, by his Office of Mediator, that therefore he was so, by his Nature, Essence, and Substance.

I am told that not only *all the Angels* are ordered to *worship him*, but that Men likewise are ordered to be *baptized in his Name*, as well as in *the Name of the Father*; which shews that he is *God*, as well as *the Father*, and consequently a divine and not a human Person.

First; To which I answer that I think it would be more reasonable to infer, from *all the Angels* being ordered to *worship him*, that therefore he is no God, no divine but a human Person; for, was he God, was he the Creator of the Angels, they would have no Need of an Order from God the Father to worship him, his being their Creator giving him all the Right imaginable to their Worship. And it would rather be the Place of Jesus Christ to have ordered his own Creatures to worship his Father, than for the Father to order the Angels to worship their own Creator, except we either look upon the Angels as very unruly Creatures, or upon Jesus Christ as a God of an inferior Rank,

Rank, as the Heathen who imagined superior and inferior Gods.

Secondly, The Word *Worship*, being applicable to Subjects of a different Nature, is therefore susceptible of different Meanings. It is applicable to Men, as well as to God; for Jesus Christ himself tells us, that *that Servant, who owed ten thousand Talents, which he was not able to pay, being ordered, he and his Family, to be sold, that Payment might be made, fell down and worshipped his Master*, Matt. xviii. 26.

When it is applied to God, it signifies an Acknowledgment of supreme Superiority; when applied to other Beings, it signifies an Acknowledgment of some Degrees of Superiority; so that, from the *Angels* being ordered to *worship Jesus Christ*, we cannot say whether he is God, or no, without knowing what is the Nature of the *Worship* the *Angels* are commanded to pay to him. St. Paul, in his Epistle to the *Philippians*, calls this *Worship the Bowing of the Knee to Jesus Christ, and Acknowledging him to be the Lord, to the Glory of God the Father*; these are the Words:

Being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Wherefore God also has highly exalted him, and given him a Name which is above every Name, that, at the Name of Jesus, every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father, Philip. ii. 8, 9, 10, 11.

This *Worship* then, that all the *Angels*, and all the *Creatures of God*, are ordered to pay to Jesus Christ, consists in *Bowing their Knee* unto him, and *Confessing that he is, not the supreme God*, but the

the Lord whom the supreme God has, to his Glory, set over them, the supreme God having made, as says St. Peter, 2 Epist. iii. 22, *Angels, and Authorities, and Powers subject to him.* And the Reason, why God has made all his Creatures subject to him, is, because he humbled himself, and became obedient unto Death, even the Death of the Cross; for, by so doing, he gave a greater Instance of Obedience, of Goodness, Love, and Charity, than the most exalted Creatures had ever done. And therefore God would have them all acknowledge and confess, not that he was their God, but their Better and their Lord; he would have the many *Angels, and the living Creatures, and the Elders, to the Number of ten thousand times ten Thousands, and Thousands of Thousands, that were round about his Throne, say with a loud Voice:*

Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Glory, and Blessing, Rev. v. 11, 12.

As for that Order which Jesus Christ gives to his Apostles, Matt. xxviii. 19, *to teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;* I say that it is no Proof that Jesus Christ is God, as well as God the Father; for, if Jesus Christ was God, the Apostles could have baptized no body in his Name, before they had persuaded them of it; whereas they baptized no less than three Thousands, in one Day, without mentioning one Word of it. All that they told them was, that *Jesus of Nazareth, who in they had put to Death; though he was a Man approved of God among them, by Miracles, and Wonders, and Signs, which God did by him, as they knew: That this Jesus of Nazareth, they were all Witnesses, God had raised from the Dead. Therefore God having exalted him at his Right-hand, and*
having

having given him to discharge the Promise he had made by the Prophet Joel, that he would pour out of his Spirit upon all Flesh, he had shed forth this that they now saw and heard ; and therefore let all the House of Israel know assuredly, that God has made the same Jesus, whom ye have crucified, both Lord and Christ ; he being the same Lord spoken of by Joel, that was to save all those that should call upon him.

Now, when they heard this, they were pricked in their Hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do ? Then Peter said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Holy Ghost. That is, for the Confirmation of your Faith, you shall receive those Gifts which you see and hear in us, which God has bestowed upon us, under the Emblem of a holy Wind.

You see that the Apostles do not speak one Word of Jesus Christ's being God ; which, however, if it had been true and necessary for these People to have believed, in order to their being baptized, they would have chiefly insisted upon it, being a Thing of very hard Belief ; but all that they tell them is, that God had raised from the Dead the Man Jesus Christ, whom they had killed ; that he had exalted him at his Right-hand, had made him both Lord and Christ, and had given him Power to give his Help and Assistance to all those that would be governed and saved by him : Which shews that this was the Doctrine, which they were ordered to teach all Nations, and not that Jesus Christ was God ; and therefore that the Meaning of their Order was this :

Teach all Nations that God is willing to be reconciled unto them, by the Man Jesus Christ ;
and

and that whosoever will be reconciled unto him, by the Man Jesus Christ, that he, Jesus Christ, will effectually enable him to be so, he having Power given him to procure unto them the divine Assistance for that Purpose: *And plunge into Water* all those who shall embrace this Doctrine, as a Sign that they engage themselves to die to their present Life, which is odious unto God; *and take them out of the Water*, as a Sign that God engages himself to enable them to live such a Life as shall be agreeable unto him.

The Reason, why this Help and Assistance, which God engages himself to give to all those that shall embrace this Doctrine, is called, not, as we have translated it, *the holy Ghost*, but *the holy Wind*, is, because God, *from whom every perfect and good Gift cometh*, intended to give the most extraordinary Instances of it, under the Emblem of a *Wind*, which is called *holy*, because it was to be supernatural.

Now, from the Apostles *having; in one Day, baptized three thousand People, in the Name of Jesus Christ*, without telling them that he was God; necessarily follows that they did not believe him to be God, and that, in their own Judgment, a Man might be a Christian, without believing him to be so, or being taught that he is so; from whence I conclude that our being *baptized in his Name*, as well as *in the Name of the Father*, is no Proof that he is God, as well as the Father.

As I have been so long in giving the Meaning of those several Texts which are usually quoted in Favour of Christ's Divinity, and in shewing that they were never intended by their sacred Authors to answer that End; I am sensible it is high Time for me to speak now of the Personality of *the Holy Ghost*, and to tell you, that the Word,
which

which we have translated *Ghost* or *Spirit*, signifies *Wind*, and is used, in the Scripture, in that literal Sense, as a proper Emblem of the Nature, Energy, and Temper of God, in those very Texts where we have translated it *Ghost*; so that it ought to be no small Wonder not only to see us translate it so, but likewise to hear us affirm that this *Ghost* is a Person distinct and different from the Person of God the Father.

That the Scripture uses the Word *Wind*, in its literal Sense, as a proper Emblem of the Nature, Energy, and Temper of God, in those very Texts where we have translated it *Ghost* and *Spirit*, is evident from the Answer Jesus Christ gave to the Samaritan Woman, *God is Wind*; that is, God is of the Nature of the *Wind*, which is not confined to a Place; and therefore they that worship him must worship him, not only as not being confined to a Place, but likewise as being every where, which is his true and real Nature. Which is a full and satisfactory Answer to the Question, Whether God was to be worshipped upon *Gerizim*, as the Samaritans would have it, or only at *Jerusalem*, as the Jews pretended? For had Jesus Christ used the Word, in a metaphorical Sense, and said, as we have translated it, *God is a Spirit*, and they that worship him, must worship him in Spirit and in Truth; that is, not with a ceremonial Worship as they do at *Jerusalem*, but with a spiritual one; he would not have answered the Question: For the Woman never asked him, Whether God was to be worshipped with an inward or outward Worship, but whether he was to be worshipped in a certain Place, and no where else? Which shews that Jesus Christ used the Word *Wind*, in its literal Sense, as an Emblem of the Nature of God; and I think that we should no more scruple to say, after Jesus Christ, that God

is

is *Wind*, than we can scruple to say, after *Moses* and *St. Paul*, that *he is a consuming Fire*, *Deut. iv. 24. Heb. xii. 29.* for whoever owns, that *Fire* is a proper Emblem of the Nature of God, must own as much of *the Wind*.

We read, *Matt. iii. 11*, that *John*, seeing many of the *Pharisees*, a Set of People which, in his own Judgment, were no better than a *Generation of Vipers*, come to his *Baptism*, as to a Thing that would qualify them for the Kingdom of Heaven, in order to give them to understand, that it would no farther qualify them for that Kingdom, than it would persuade and engage them to lead a new Life, compared the Multitude which he had, by his *Baptism*, gathered unto the *Messias*, to *Wheat* mixt with *Chaff*, which the *Messias*, who was coming after him, and was mightier than he, would, by his own *Baptism*, thoroughly purge; for, with his *Fan*, which was already in his Hand, he would blow all the *Chaff* from the *Wheat*, and would burn it with a *Fire* that nothing could quench.

From this it is manifest, I think, that the *Baptism*, with which the *Messias* was to purge his *Flour*, was the *Wind* of his *Fan*, and his *unquenchable Fire*; and, since the literal Meaning of the Expression *St. John* uses, when he speaks of it, is *Wind*, is it not a Demonstration that he has used it in that Sense, and that we should have translated it accordingly, viz.

I indeed baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whose Shoes I am not worthy to bear, he shall baptize you with holy Wind and with Fire: Whose Fan is in his Hand, and he will thoroughly purge his Flour, and gather his Wheat into the Garner; but he will burn up the Chaff with unquenchable Fire.

For,

For, on the one Hand, what Relation is there between the *Holy Ghost* and this *Fan*, which is in the Hand of the *Messias*, in order to purge his Floor? And, on the other, how can he thoroughly purge his Floor, without blowing the Chaff from the Wheat? And how can he blow the Chaff from the Wheat, without the Wind from his Fan? And, if he blows the Chaff from the Wheat, without the Wind from his Fan, of what Use is this Fan in purging the Floor?

When Jesus Christ, after his Resurrection, shewed himself alive unto his Disciples, we read, John xx. 22, that he blew upon them, saying, *Receive ye*. Now what could they receive but the Wind or Breath, which he was blowing upon them; and, since the Word which follows *Receive ye*, and which expresses what they were receiving, signifies Wind or Breath, is it not evident that he used it, in that literal Sense, and that his Meaning was, *Receive ye my warm Breath*, as an Emblem to you of that holy Wind and Fire, wherewith St. John has declared you should, and wherewith I assure you, from the Father, you shall be baptized, not many Days hence, at Jerusalem.

Besides, upon the Supposition that Jesus Christ used the Word *Wind* to signify the *Holy Ghost*, what Reason can we give for his Blowing upon his Disciples, when he said, *Receive ye the Holy Ghost*? Can we think that the Breath of the Body of Jesus Christ could be that divine Person, which we mean by the Word *Holy Ghost*?

The Minute before Jesus Christ was taken up into Heaven, he charged his Disciples not to depart from Jerusalem, but wait for the Promise of the Father, which, said he, you have heard of me; for John truly baptized with Water, but you shall be baptized with holy Wind, not many Days hence, Acts

If then the Disciples were, few Days after this Promise, baptized, at *Jerusalem*, with a *Wind*, which was as truly Wind, as the Water, with which *John* did baptize, was truly Water, the Promise of Jesus Christ was literally fulfilled, and consequently he used the Word *Wind*, in its literal Sense. Let us then see what the Scripture tells us, on this Matter. We read, *Acts* ii. 1, 2, 3, 4, that, *when the Day of Pentecost was come, the Disciples being all with one Accord in one Place* (that is, being all in one Place, in Expectation of what Jesus Christ had promised them from the Father) *suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting, and there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them; and they were all filled with the holy Wind, and began to speak with other Tongues, as the Wind*, that is, as the Energy of God, whereof this *Wind* was promised as a Pledge, and was given as an Emblem, *gave them Utterance.*

Now can any one question that this *Wind*, which *sounded as a mighty Wind that was coming down from Heaven; a Wind, which rushed in the House where the Disciples were sitting, filled it, and penetrated the very Bodies of the Disciples; was as truly Wind, as the Water, with which John did baptize, was truly Water?* Especially since Jesus Christ opposes it to the Water used by *John* in his Baptism, which certainly was not a metaphorical, but a real and true Water.

But, if any one questions it, and thinks that this *Sound* that came suddenly from Heaven, *as of a rushing mighty Wind*, was no Wind, but that divine Person which we call *the Holy Ghost*; I ask, how it comes to be observed that it *filled*, not only the *Disciples*, but *the House where they were sitting?* Was this *House* then *filled with the Holy Ghost*; as
 21 well

well as the *Disciples*? To what Purpose? Was it, that it might, as well as they, be able both to profess and publish the Gospel? No body, I am sure, can think so: Therefore I conclude that it was a *real Wind*, and not *the Holy Ghost*, which filled both the *Disciples* and the *House where they were sitting*. Secondly, That this *Wind* was promised to the *Disciples*, as a Pledge that they should be *endued with Power from on high*; and that it was given them and filled them, for an Emblem that they were actually *endued with that Power*; and therefore that what both St. *John* and Jesus Christ had promised, was literally fulfilled at *Jerusalem*, and consequently that both St. *John* and Jesus Christ used the Word *Wind*, in its literal Sense. And let me tell you that God, thus fulfilling, to the Letter, what Jesus Christ had promised to the *Disciples*, was the strongest Proof he could give them, that he was the *Messias*; and therefore that we should neither lose it, nor weaken it, by metaphorical Interpretations.

St. *Paul* likewise uses the Word *Wind*, in its literal Sense, as an Emblem of the Energy of God; for he, quoting *Isaiah* vi. 8, says, *Acts* xxviii. 25, according to our Translation, *Well said the Holy Ghost by Isaias the Prophet*. But *Isaias* does not say that *he heard the Voice of the Holy Ghost*, but *the Voice of the Lord*; now *the Voice of the Lord*, and *the holy Breath*, or *Wind*, which is the literal Meaning of the Word used by St. *Paul*, being equivalent Expressions, shews that he has used the Word *Wind* or *Breath*, in its literal Meaning, since it makes those two inspired Writers say the same Thing; whereas the metaphorical one makes them disagree to such a Degree, that there is no reconciling them, without supposing what should be proved, *viz.* that the Lord has a *Ghost*. Secondly, That the Scripture does

not mean, by *the holy Wind*, the Energy of God, but his *Ghost*. *Thirdly*, That *the Lord* is a Person, and his *Ghost* another. *Fourthly*, That the Person of *the Lord* employs the Person of his *Ghost* to speak in his stead ; and consequently that what *the Holy Ghost* says, is all one as if *the Lord* said it.

I do not question, but many People will wonder to hear me say, that those Things should be proved, which, as they think, are so clearly set down, in that consolatory Discourse of Jesus Christ to his Disciples, which we find in the xiiith, xivth, xvth, and xvth Chapters of the Gospel according to St. *John*, where it is spoken of as a *Comforter*, which, Jesus Christ says, *proceeds from the Father*, and which he promises to *send from the Father* ; of a *Comforter*, whom he calls *the Spirit of Truth*, and says *will guide the Disciples into all Truth*, *will glorify him*, *and will declare unto them Things to come* ; that no body can question the Truth of them, and consequently that *the Holy Ghost* is a real Person, which is distinct and different from the Person of *the Father*, though *the same Lord*.

But let such People consider that Jesus Christ himself says to his Disciples, that *he had spoken those Things unto them in Proverbs* ; but *the Time was coming*, when he would no longer speak unto them in Proverbs, but would speak plainly of *the Father* unto them, John xvi. 25. So that, if we will take Jesus Christ's Word for it, these Things are not to be understood literally, as if they were spoken of a Person distinct and different from *the Father* ; but proverbially and figuratively, as spoken of *the Father*, and of no other Person. Let us then examine what Reason could engage Jesus Christ to *speak in Proverbs of his Father* unto the Disciples.

Jesus

Jesus Christ was near his Death, and the Hatred, which the World bore him, was ready to fall upon the Disciples; therefore he acquaints them with these two melancholy Events, that they might not be offended, when they should happen. But, as his Death was a Truth which they could not bear, out of Tenderneſs to them, he *ſpeaks of it in Proverbs*, and under the Figure of an *Absence*: *Little Children*, ſays he, *yet a little While I am with you. You ſhall ſeek me, and as I ſaid unto the Jews, whither I go you cannot come; ſo now I ſay unto you, John xiii. 33.* And for what they might ſuffer, during his *Absence*, *their Heart*, ſays he, *ought not to be troubled; they believed in God, they ſhould alſo believe in him. In my Father's Houſe*, ſays he ſtill in *Proverbs*, *are many Manſions; I go to prepare a Place for you. And, if I go and prepare a Place for you, I'll come again, and receive you unto myſelf, that, where I am, there you may be alſo, John xiv. 1, 2, 3.* That is, *Let not your Heart be troubled; you believe that God will reward thoſe that ſuffer for him, believe me alſo, when I tell you, that God has many Degrees of Reward, and that I go to obtain a conſiderable one for you; which when I have obtained, I'll come again, and will take you along with me, that, where I am, there you may be alſo.*

But though Jeſus Chriſt had ſpoken unto his Diſciples, of his *Death*, under no ſtronger Expreſſions than that of an *Absence*: Yet the News of this *Absence*, which was not to laſt for ever, and which was to be ſo advantageous to them, filled their Heart with ſuch a Sorrow, that none of them did ſo much as aſk him, *Whither goeſt thou?* John xvi. 5, 6. So that Jeſus Chriſt found himſelf under the ſame Neceſſity of ſpeaking to them, of the great Advantage they ſhould receive by his

Absence, in strong, figurative Expressions, as he had been of speaking unto them of his *Death*, in weak and lessening ones. Therefore he adds, Verse 7, *I tell you the Truth, it is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you.* That is, *It is expedient for you that I go away*, since, so long as I stay with you, God cannot give you that Comfort, in being my Disciples, which he will give you, if I go unto him; since his taking me unto himself will be a Demonstration to you, that you are in the right to believe me, when I tell you that *I am the Christ*; and that the World is guilty, not to believe me to be so. *I have*, besides my *Departure*, many other Things to tell you, meaning his cruel and ignominious Death, his Resurrection, his Ascension into Heaven, his leading Captivity captive, and distributing Gifts unto Men; by which you'll be convinced, that God has passed Sentence upon *Satan*, who claimed a Right to this World, as having made it of his degenerate Temper, and me who have regenerated it; and that he has adjudged it unto me. But how could ye bear these Truths, you who cannot so much as hear of my *Absence*? *Howbeit, when he the Wind of Truth is come, he will guide you into all Truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you Things to come.* He shall glorify me; for he shall take of mine, and shall shew it unto you. All Things that the Father has, are mine; therefore said I, that he shall take of mine, and shall shew it unto you. That is, *Howbeit, when God, by his divine Energy, has fulfilled all those Things, you'll have the Comfort to see by his having fulfilled them in me, that it has happened to me, just as it was to happen to the*

the Christ ; for he will not fulfil them in me by arbitrary and unpromised Circumstances and Events, but by all those Circumstances and Events which he has promised by all the Prophets who have writ concerning the Christ ; which will be a Security to you, that what is not yet fulfilled, will likewise be fulfilled in me, in its proper Time.

Besides, you will not only have the Comfort to see, that *the Father* will fulfil in me all that the Prophets have writ concerning the Christ ; but that he will likewise fulfil all that which I have promised unto you, and all that I have declared unto the World ; for what God intends for you, and what he requires from Men, in order to their Regeneration and Glorification, is what, in Obedience to his Commands, I have promised and declared.

This is intelligible, and, I think, I may add to the Purpose ; for there were two Things by which the Christ was to be known. *First*, By what he was to say and to do. *Secondly*, By what was to be done unto him. What he was to say and to do, was to *proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God ; to comfort all that mourn ; to give unto them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness*, Isaiah lxi. 2, 3. And all this the Disciples had seen Jesus perform ; for *they had seen him cure the Blind, the Lame, the Lepers, the Deaf ; they had seen him raise the Dead, and had heard him preach the Gospel unto the Poor*, Luke vii. 22. So that so far they had the Comfort to be able to say to him, *Lord, thou hast the Words of eternal Life ; and we have believed and have known that thou art the Christ, the Son of the living God*, John vi. 68, 69. But they had not yet seen done to Jesus Christ what was fore-

told should be done to the *Messias*; and therefore they had not the Comfort to be able to say to him that, in this Respect also, *they had believed and had known that he was the Christ, the Son of the living God*. Nor could they have it, so long as he remained alive with them; nor could they persevere in their Belief that he was the Christ, if they had it not. What could then be more true, and, in the mean Time, more to the Purpose, than what Jesus Christ tells them, that *it was expedient for them that he should go to the Father*; since, if he went unto him, he would give them this Comfort also, without which they could not, with Reason, continue to be his Disciples?

But, if by *the Comforter*, which Jesus Christ promises to send to his Disciples to keep them steady in their Faith to him, during his Absence, we understand a real Person, distinct and different from *the Father*, what Truth, what Sense, can we find in this consolatory Discourse?

The Comforter is a divine Person, as well as *the Father*; and therefore he is, at all Times, every where, as well as *the Father*: How comes then Jesus Christ to say to his Disciples, that *the Comforter* was not with them, nay, that he could not be with them, so long as he, Jesus Christ, remained alive with them?

The Comforter, the Spirit of Truth, will lead the Disciples *into all Truth*; because, no doubt, *Truth* being essential to him, he shall not speak unto them by Hearsay, but he shall speak unto them, out of his essential Veracity; but the Reason Jesus Christ gives is the very Reverse. *The Comforter*, says he, *will lead you into all Truth*; for he shall not speak, of himself, but *whatsoever he shall hear, that shall he speak*: Which plainly intimates, that, though he is *the Spirit of Truth*, yet they

they could not be sure that he would not lead them into some Falshood, were he to speak unto them, of himself, and not by Hearsay.

The Comforter, says Jesus Christ, *will take of mine, and declare it unto you*; and what Reason does he give for it? Is it, because all that *the Comforter, the Spirit of Truth*, has, belongs to Jesus Christ? No, but because all that *the Father* has, belongs to Jesus Christ.

From all this it is evident that we should understand, by *the Comforter*, which Jesus Christ promises to send from *the Father*, that Comfort, which the Disciples were, at his Departure from them, to receive from *the Father*, by his fulfilling in Jesus Christ all that *Moses* and the *Prophets* had foretold should happen to the Christ, and likewise all those Things which Jesus Christ had promised and declared: And by *the Wind of Truth*, for this is the literal Meaning of the Word; I say by *the Wind of Truth*, which *the World* could not receive, because it seeth it not, neither knoweth it; but which they knew, for it did dwell with them, and should be in them; would lead them into all Truth, would glorify him, and would declare unto them Things to come; we are to understand, the Energy of God, which, to their own Knowledge, had already fulfilled in him many of those Things which were foretold of the Christ, though the World could neither see it, nor acknowledge it: Which Energy would not only fulfil in him, in a Manner sensible to them, all the other Parts given of the Character of the Christ, but would likewise fulfil every thing, which he, Jesus, had promised and declared, and would even reveal unto them Things to come; and consequently not a Person distinct and different from *the Father*; for there is Reason to think that neither Jesus Christ,
nor

nor his Disciples, ever taught such a Doctrine ; since, if they had, it would have been constantly taught and inculcated in the Church, as a Check to, and a Guard against, the many different Opinions which arose, in the very first Ages of it, concerning the Nature of God : Whereas *Fleury* tells us, in his *Eccl. Hist.* Vol. I. Book IV. p. 250, “ That that Book brought to *Autolychus*, by *Theophilus*, Bishop of *Antioch*, in the Year of our Lord 180, is the first Book of the Ancients, wherein we meet with the Word *Trias* or *Trinity*, to signify the Distinction of the divine Persons in the Trinity.”

But, if there is Reason to think that the Apostles never taught the Trinity, I must own that it is Matter of Fact that the Heathen did ; for *Clement Alexandrinus*, explaining a Passage of *Plato*, saith, in the 5th of his *Stromata* : “ I can interpret this no otherwise, than of the Holy Trinity ; for the third Person is the Holy Ghost, and the Son is the second.”

What *Plato*, who died in the Year 348 before the Birth of Jesus Christ, taught, is, that there were in the Godhead three Hypostases or Persons ; the first whereof is self-existent ; the second, the Mind, Artificer ; the third, the Soul of the World.

Secondly, He taught that the second Hypostasis was engendered by the first, and the third by the second, though all three alike eternal. It is what we find in *Plotinus Enn.* 5. Lib. 1. Cap. 6. for he, speaking of the second Hypostasis, says, “ That, which is always perfect, generates what is eternal ; and that, which it generates, is always less than itself. What shall we therefore say of the most absolutely perfect Being of all ? Does that produce nothing from itself, or rather does it not
“ produce

“ produce the greatest of all Things after it ? Now
 “ the greatest of all Things, after the most abso-
 “ lutely perfect Being, is Mind or Intellect ; and
 “ this is second to it, for Mind beholdeth this as
 “ its Father, and standeth in Need of nothing
 “ else besides it ; whereas that first Principle
 “ standeth in Need of no Mind or Intellect.
 “ What is generated from that which is better than
 “ Mind, must needs be Mind or Intellect ; be-
 “ cause Mind is better than all other Things, they
 “ being all in Order of Nature after it, and junior
 “ to it ; as *Psyche* itself, or the first Soul, for this
 “ is also the Word or Energy of the Mind, as
 “ that is the Word and Energy of the first
 “ Good.”

Thirdly, That the three Persons are eternal is what he says in these Words : “ Let all temporal
 “ Generation here be quite banished from our
 “ Thoughts, whilst we treat of Things which are
 “ always, we attributing Generation to them only,
 “ in respect of Causality and Order, but not of
 “ Time.”

He taught likewise that the three Hypostases are co-essential ; for in his *Philebus*, *Enn.* 2. Lib. ix. Cap. 1. p. 30, he says, “ Mind always rules over the
 “ whole Universe ; because Mind is co-essential
 “ with the Cause of all Things.” And as for the third Hypostasis, which he calls *Zeus*, that is, *the supreme God*, he says, “ that it is agreeable to
 “ Reason that *Zeus* should be the Progeny of a
 “ certain great Mind” ; which shews that he makes the third Hypostasis of his Trinity co-essential with the second, as he makes the second co-essential with the first.

As he taught that the three Hypostases are eternal and co-essential, so he taught that they were divine, though but one and the same God ; and,

as this was hard to be understood, he propounds and solves this Question, in his *Cratylus*, how *Zeus* could be said to be the supreme God, he who was the Son of *Chronos*, who was the supreme God; and how *Chronos* himself could be the supreme God, since he was the Son of *Uranus*, the supreme God? He answers, That, by *Zeus*, is to be understood the Soul of the World; by *Chronos*, the eternal Mind; and, by *Uranus*, the original Deity. That, the Soul of the World being contained in, and derived from the eternal Mind, and the eternal Mind being contained in, and derived from the original Deity, the Soul of the World is then contained in, and derived from the original Deity through the eternal Mind; and therefore, though the Soul of the World be the supreme God, and the eternal Mind the supreme God, yet they are but one and the same God, since they are both contained in, and derived from the original Deity which is the supreme God. Which Heathen Way of making three Gods to be but one is so like ours, that I do not question, that, if the Heathen had not had it, before there were any Christians in the World, we would be as ready to say that they had it from us, as we are unwilling to own that we may possibly have it from them.

Though *Plato* ascribed the Creation of the World chiefly to his second Hypostasis, yet it was, without excluding the other two from having their proper Share in it; for *Proclus* says, "That all Things depend upon the first one through the Mind and Soul," in *Plot. Enn.* i. Lib. ii.

Though he taught that the three Hypostases were but one and the same God, yet did he, nevertheless, assert an essential Dependence of the second upon the first, as also of the third upon the first and second, together with a gradual Subordination

Subordination in them. " That which is generated, or emaneth immediately from the first and highest Being, says *Plotinus*, is not the very same Thing with it, as if it were nothing but that repeated again and ingeminated; and, as it is not the same, so neither can it be better than it". *Enn.* Lib. iii. Cap. 15. And again, " In the Things generated from Eternity, or produced by Way of natural Emanation, there is no Progress upwards, but all downwards, and still a gradual Descent into greater Multiplicity". *Enn.* 5. Lib. i. Cap. 6. Which gradual Subordination and essential Dependence is most frequently illustrated, by *Platonic* Writers, by the Light and Splendor from the Sun: The first Hypostasis being resembled to the Sun; the second, to the great Splendor next to it; and the third, to the remoter Light which proceeds both from the Sun and the Splendor.

This Trinity is so like the orthodox Trinity, that *Theodoret*, in his Book *de Principio*, can neither help owning it, nor accusing *Plato* of having stole it from the Philosophy and Theology of the *Hebrews*. " *Plotinus* and *Eumenius*, says he, explaining *Plato's* Sense, declare him to have asserted three Super-temporals and Eternals, viz. Good, Mind, and the Soul of the World; he calling that Good, which to us is *the Father*; that Mind, which we call *the Logos*; and calling that Power, which animates and vivifies all Things, *the Soul*, which the divine Scripture calls the *Holy Ghost*; which Things he stole from the Philosophy and Theology of the *Hebrews*."

But as *Theodoret* does not shew that either the *Hebrews* ever believed the Trinity, or that it is contained in those Oracles of God which were committed

committed unto the *Jews*, their Posterity ; I hope I shall have Leave to dissent from him, and to think that the Heathen took it from the Nature of intelligent Beings, since they themselves own as much. “ Wherefore from Nature, says *Aristotle*, and as it were observing her Laws, we have “ taken the Number of Three, making Use of “ the same in the Sacrifices of the Gods and other “ Purifications.” *De Cælo*, Lib. iii. Cap. 5. And *Plotinus*, writing against some who imagined that there were more than three Hypostases or Persons in the Godhead, concludes that there can be neither more of them nor fewer. “ Wherefore, “ says he, we ought not to entertain any other “ Principles ; but, having placed first the simple “ Good, to set Mind or the supreme Intellect next “ after it, and then the universal Soul in the third “ Place ; for this is the Order according to Nature, not to put more or less in what is intelligent ; for he that will contract the Number, “ and make fewer of them, must, of Necessity, “ either suppose Soul and Mind to be the same, or “ else Mind and the first Good ; but, that all these “ three are diverse from one another, hath been “ often demonstrated. It remains now to consider that, if there be more than these three Principles, of what Nature they should be”. *Enn.* 2. Lib. ix. Cap. 1.

So that the Nature of intelligent Beings, and not the Philosophy and Theology of the *Hebrews* was the very Source from whence the Heathen had drawn their Trinity ; for, observing that all intelligent Beings, such as Men, Birds, four-footed Beasts, and even creeping Things, have all of them a Mind, and, besides that Mind, a Soul, that is, a Power to move their own Body, where and how their Mind directs, *they intruding themselves*

selves into those Things which they had not seen, vainly puffed up by their fleshly Mind, they became vain in their Imaginations, and their foolish Heart was so darkened, that, whilst they professed themselves wise, they were Fools to such a Degree, as to imagine that God was a compound Being, because his intelligent Creatures were so: Fools to such a Degree, as to imagine that, since Man has a Mind, therefore God has a Mind; since Man has a Soul, therefore God has a Soul; since Man has a Body, therefore God has a Body; and the World is his Body, and his Soul is the Soul of the World. Fools to such a Degree, as to conclude, from their Supposition that God has a Mind and a Soul, that therefore he is something different from the Mind and Soul which belong to him, and consequently that there were three Hypostases in the Godhead, viz. God, his Mind, and his Soul: That as the Mind and Soul of Man are inseparable from Men, and are of the same Duration, Essence, and Substance, as Man, whose Mind and Soul they are; so the Mind and Soul of God are inseparable from him, and are of the same Eternity, Essence, and Substance, as God, whose Mind and Soul they are: That as the Mind is the noblest Part of Man, contains all his Ideas, Schemes, and Projects, and shews what the Man is; so the Mind of God is his noblest Part, it is his Son, his Word, his Reason, his Intellect, his Image, his Interpreter and Artificer: That as the Soul of Man gives Life and Action to, and makes visible, the Ideas, Schemes, and Projects of the Mind; so the Soul of God gives Life and Action to, and makes visible, the Ideas, Schemes, and Projects of the Mind of God: That, since the Soul manifests the Mind and what is in the Mind, and the Mind manifests God and what is in God, there are therefore three Principles in the Godhead and a
gradual

gradual Dependence and Subordination between them, God being the first; his Mind, the second, and his Soul, the third; that, since Man, his Mind, and his Soul are but one Man, so God, his Mind, and his Soul are but one God.

Since then we find the Heathen Trinity so completely and fully contained in the Nature of intelligent Beings, and they tell us that they took it from thence, we have not the least Reason to imagine that they stole it from the *Hebrews*, whom we cannot shew ever had it, their Posterity, the *Jews*, to this very Day, rejecting it, as not to be found in the Oracles of God.

But though this Trinity is so well reared up, that it was the Admiration of the Heathen World, for no less than fifteen hundred Years before the Birth of Jesus Christ, *Dardanus*, who lived in the eighth Century after the Flood, having then brought it from the *Samothracian* Island into *Phrygia*, from whence the *Trojans* brought it into *Italy*, where *Tarquin*, who died in the Year 578 before the Birth of Christ, had it to be worshipped at *Rome*, under the Name of *Jove*, the supreme God; of *Minerva*, his divine Wisdom, the Offspring of his Brain; and of *Juno*, his divine Love, or Goodness, the fruitful Mother of Life. *Voss. de Idol.* Lib. ii. Cap. 57, and Lib. viii. Cap. 12. Yet it would be no hard Matter, I think, to tumble it down at once; for, if Man is a Compound of a Mind and a Soul, what is a Man, if abstracted from that Mind and Soul, which constitute and make up his Being? Where is he to be found? And what can one affirm of him, but that he is nothing? It is true that we say that a human Mind and a human Soul belong unto Man; but it is not, because Man is any thing abstracted and independent from them, but it is, because we cannot speak otherwise. And therefore, if God is a Compound

Compound of a divine Mind and of a divine Soul, what is God, if abstracted from that divine Mind and Soul which make up and constitute his Being; and therefore how can there be three Hypostases in the Godhead, and consequently a Trinity? But St. Cyril speaks so well of this Trinity, that it would not become me to find Fault with it; these are his Words:

“ There would have been nothing at all wanting to the *Platonic* Trinity, for an absolute Agreement of it with the Christian, had they but accommodated the right Notion of Co-essentiality or Consubstantiality to their three Hypostases; so that they might have been but one specific Nature or Essence of the Godhead, not farther distinguishable by any natural Diversity, but numerically only; and so no one Hypostasis any way inferior or subordinate to another.” *Contra Jul. Lib. viii. p. 270.*

So that the only Thing, wherein the *Platonic* Trinity differed from the Church Trinity, at the Time of St. Cyril, was this: The Church did then believe that God the Father, God the Son, and God the Holy Ghost were all three of the same Species of divine Beings, they being all of the same Essence or Substance; but, in Number or numerically, they were three distinct independent Gods, the one not being inferior or subordinate to the other. But, if this was the Opinion of the Church, as St. Cyril seems to intimate it was, as well as his own, we must say that the Heathen Trinity was more orthodox than the Christian; for we, who certainly are orthodox, do believe that God the Father, and God the Son, and God the Holy Ghost are not only the one and the same God *in Specie*, but likewise numerically,

cally, and therefore our Trinity is the very same as that of *Plato*.

Now, upon this Supposition, let me ask these few Questions:

If the Trinity is such an exact Account of the Nature of God, that it is and ought to be the Foundation of Christianity, how came it to pass that the Heathen, who, in the Old Testament, are represented as *People that did walk in Darkness, and dwelt in the Shadow of Death*; and in the New, as *People who knew not God*; were so well instructed in it, when the *Jews*, who were the *peculiar People of God, and to whom the Oracles of God were committed*, were intirely ignorant of it?

How came it to pass, that, of the many Prophets, whom God sent unto the *Jews* to upbraid them with their Faults, and to declare unto them the dreadful Punishments that would fall upon them, if they did not repent, not one blames them, for not believing the Trinity, nor exhorts them to believe it?

How came it to pass that Jesus Christ, that *great Shepherd, who was sent to the lost Sheep of Israel*, never told them that they were lost, because they did not believe the Trinity?

How came it to pass that, for no less than one hundred and fourscore Years after the Birth of Jesus Christ, none of the Christian Writers mention the Word *Trias* or *Trinity*, to signify the Distinction of the divine Persons in the Trinity; though there was the greatest Necessity for them to mention it, if so be that they had learnt it, either from these Oracles of God which were committed to the *Jews*, or from those which were delivered unto them by Jesus Christ and his Apostles?

Nay,

Nay, how came it to pass that the Doctors of the Church were so many hundred Years, before they could settle the Doctrine of the Trinity, such as we believe it now, whilst *Plato's* Disciples were so well instructed in it, even before there were any Christians in the World? Is it, because *Plato*, and not Jesus Christ, is *the Light of the World*? Or is it not rather, because, the Trinity being a Plant foreign to a Christian Soil, a Christian Soil could not, without much Pain and long Labour, be made proper for it.

These Questions are such, that I really believe, no Man can give them their due Force, without seeing at the same Time, how much he is obliged to take the Alarm, and examine seriously and sincerely, whether God has revealed himself such a triple Being, as we imagine him to be; or if it is not rather a Heathen Vanity, which the Heathen brought along with them into Christianity, as well as they did all those other Vanities which, to this very Day, the Church of *Rome* maintains, with Swords and Faggots.

Nota bene, it was not till the latter End of the fourth Century that the Son's being consubstantial with the Father grew to be the Catholic Doctrine. Before that Time, it was a Notion that was peculiar to the *Western* Christians, those of the *East* rejecting it, as an unchristian Doctrine. But, when *Gratian*, Emperor of the *West*, had conferred upon *Theodosius*, a *Spaniard*, the Empire of the *East*, they both made a Law to oblige the *Eastern* Christians to believe the Consubstantiality of God the Father, and of Jesus Christ his Son, and of the Holy Ghost. The Law runs thus :

The Emperor Gratian, Valentinian, Theodosius, Augusti, to the People of the City of Constantinople.

“ Our Pleasure is, that all within our Dominions do profess the Religion taught by the Apostle St. *Peter*, to the *Romans*, as it appeareth by their having preserved it to this Day ; that Religion which they see professed by *Damasus*, the *Roman Pontiff*, and *Peter*, Bishop of *Alexandria*, a Man of Apostolical Doctrine : So that, according to the Instructions of the Apostles and the Doctrine of the Gospel, we believe one only Godhead of the Father, and of the Son, and of the Holy Ghost, under an equal Majesty and Holy Trinity.

“ Our Pleasure is that they, who shall comply with this Law, assume the Title of *Catholic Christians* ; and that the rest, whom we esteem void of Understanding, be branded with the infamous Name of *Heretics*, and that their Assemblies shall not be called *Churches* ; referring their Punishment to the divine Vengeance, and next to such Proceedings as Heaven shall direct. Given at *Thessalonica*, the third of the Calends of *March*, in the fifth Consulship of *Gratian*, and the first of *Theodosius*, that is, the Twenty-eighth of *February* in the Year 380.”
Sozom. Lib. i. Cap. de Sum. Trin. Lib. ii. Cap. de Fide Cath. Lib. xvi.

What you may observe is, that this Law was made upon the Supposition that St. *Peter* had been at *Rome*, a Thing much questioned by the Learned. Secondly, Upon the Supposition that he had taught Consubstantiality, a Thing which neither appears by his own Writings, nor by those of the other Apostles. Therefore there is great Reason

to think that, if the *Romans* had always believed Consubstantiality, it was, because they had brought it along with them into Christianity, and not because St. *Peter* had taught it unto them; especially considering that those of the *East*, who had been taught not only by St. *Peter*, but by all the other Apostles who resided amongst them, and by Jesus Christ himself who lived and died with them, were so far from believing it, that this very Law was made, in order to force them to it.

However, this Law being put in Execution, *first*, by turning the *Eastern* Clergy out of their own Churches, and putting others in their Places; *secondly*, by prohibiting them from holding Assemblies in private Houses, or in the Country, and by permitting those of the *Western* Opinion to hinder them, and threatening the Officers belonging to the Magistrates, with answering for their Negligence, if they did not see those Laws put in Execution; Consobstantiality came, at last, to be what it is now, the *Catholic*, that is, the *Universal* Doctrine.

But, before I proceed any farther, let me ask these two Questions: *First*, Whether from the *Mahometans* Professing, as they do, to this very Day, that *God is one, both in Essence and Person, and that Jesus Christ is a mere Man, though a great Prophet*; which are the very Points of Doctrine, for which the *Eastern* Christians were persecuted by the *Western*; and Proclaiming, not from the Tops of their Houses, but from the Tops of their very Mosques, to the People that come to them, that *God is great*, and Exhorting every Body to bear Witness that *God is one*: One may not fairly conclude that such a Number of Christians fled, from this Persecution, to *Mahomet's* Protection, as was sufficient to add this Part of their Belief, as well as

this Custom, to his Religion? For, if this may be fairly concluded, then we must own that this Consubstantiality, which *Gratian* made the Standard of Christianity, has done a vast Injury to it, since it has forced so many Christians to call, under *Mabomet's* Banners, as loud and in as remarkable a Manner as they could, Heaven and Earth to Witness, that *God is great*, and consequently not a Man; and *that he is one*, and consequently not such a triple Being as the Bishop of *Rome* would have them believe.

Secondly, Whether it is likely that the *Mabometan* Religion, which, in many Respects, is plainly false and absurd, would have spread so much as it has, both in *Asia* and *Africa*, if it had not been kept in Countenance by this Doctrine of the *Eastern* Christians, *God is one, both in Essence and Person; Jesus Christ is a mere Man, though a great Prophet*? And whether it is not likely that the Christian Religion, which, in all other Respects, is plainly divine, would make much greater Progress than it does, if, instead of teaching that the *Man Jesus Christ is the one God, and the one God a triple Being*, it was to teach the very same that the *Eastern* Christians do? For if it is likely that the *Mabometan* Religion would never have spread so much as it has, had it been destitute of this Part of the Doctrine of the *Eastern* Christians; and, on the contrary, that the Christian Religion would spread a great deal more than it does, were it to teach the Doctrine of the *Eastern*, instead of that of the *Western* Christians: It follows that the Doctrine of the *Eastern* is more favourable to Religion, than that of the *Western* Christians; and therefore, though *Gratian* should brand it never so much with the infamous Name of *Heresy*, I still ask, Whether

Whether it is likely that Religion will ever brand it with the same?

The *Jews* having been taught that there was but one God, who was a simple and uncompounded Being, and that he had promised them a *Man-child*, not born after the usual Course of Nature, and of the corrupt Seed of *Adam*, but of a pure Virgin; and that he had engaged himself, by a Law, and by an Oath, to give unto that *Man-child* the Title of *Son*, that is, to make him the Heir, Saviour, and Governor of his Creatures; and they having, by their long Residence in the *East*, communicated this Doctrine to their Neighbours: It is no Wonder, if those from the *East*, who embraced Christianity, embraced it with better Notions of the Nature of God, and of the promised *Messias*, than those from the *West*, who had been taught, while they were Heathen, that God was a triple Being. And as Christianity spread but little in the *East*, in Comparison of what it did in the *West*, where not only a great Part of *Africa*, but all *Europe* embraced it, it is no Wonder if a Notion, entertained by such a superior Number of People, and backed by the *Roman* Power, prevailed, at last; especially considering that nothing could ever satisfy those from the *West*, but a thorough Compliance to their own Notion; for it must be owned that those from the *East*, in order to live peaceably with them, presented unto them several Formularies of Faith; and that, in some of them, they carried their Complaisance so far as to say, that, though the Son was not consubstantial with the Father, yet he was of like Substance with him; and that they were all alike rejected and condemned by them.

But if it is urged in Favour of Consubstantiality, that, though it was not always the *universal*, yet

it was always the *true* Doctrine ; which appears from this that those, who believed it, agreed in their Notions of Jesus Christ, whereas those, who did not believe it, did strangely disagree about it.

I answer, *First*, That, if this Argument was good, it would follow, against us *Protestants*, that Transubstantiation is a true Doctrine ; for those, who believe it, do all agree in their Opinion of the Eucharist : Whereas those, who do not believe it, do as strangely disagree in their Opinion of the Eucharist, as the *Eastern* Christians did in their Opinion of Jesus Christ ; some coming so near to Transubstantiation as to say that, though the Bread is not transubstantiated into the Body of Jesus Christ, yet *his Body is really and actually in the Bread* ; whilst others deny that the Body of Jesus Christ is in the Eucharist, but affirm that *the Eucharist is our spiritual Food* ; a Thing which is denied by some, who say that the Eucharist is neither the Body of Jesus Christ, nor our spiritual Food, but *the Memorial of the Passion and Death of Jesus Christ*, which are our spiritual Food.

Secondly, That those, who did not believe Consubstantiality, did not disagree in their Notions of Jesus Christ, because they did not believe it, but because, their Capacities being different, they did not understand alike some Texts of the Scripture ; and those, who believed Consubstantiality, did not agree in their Notions of Jesus Christ, because they believed it, but because they would not believe any thing concerning him, but what they had learned from their own Teachers, and turned out from their Society whomsoever dissented from it ; so that, so long as they had Power to execute their own Will, so long it could not be expected that any one should be found amongst them dissenting from the rest ; but, when that Power was taken from

from them, as it was by *Constantius*, then they differed. It is what we see in what happened at that Council which was held, in the Year 359, in *Rimini*, a Town in *Italy*. In this Council there were above four hundred Bishops, about fourscore whereof were of the *East*. It was assembled, at the Command of *Constantius*, who was then Emperor of the *West*, as well as of the *East*, in order to reunite the Christians of both Empires, he having experienced, in his own Person, how violent those of the *West* were, who had engaged his own Brother *Constans*, when Emperor of the *West*, to write unto him that, except he reinstated in their own Sees *Paul* and *Athanasius*, whom, though deposed by Councils, the Bishop of *Rome* had taken under his Protection, he would make War against him, and reinstate them himself, in spite of him. Theod. 11. Cap. 8. *Atb. ad Solit.* p. 820.

When all these Bishops were come to *Rimini*, those of the *West*, taking Advantage from their Number, did not use those of the *East*, as Christians who were come to confer with them, but as convict Heretics, who were come either to abjure their Herefy, or to be condemned for it; for they would not suffer them to meet, to pray, and confer with them in the Church; but they allotted them another Place, where they were to meet and confer by themselves, and send unto them, as to their Judges, the Result of their Conferences.

This Usage, hard and tyrannical as it was, those of the *East*, being desirous of Peace and Quiet, overlooked, and sent unto them their Deputies with their Formulary of Faith, that they might take from it, or add to it, what was either contrary to the Scripture, or short of it, and so put an End to their unchristian Divisions,

Though

Though they did not say, in this Formulary, that *the Son was of the Substance, or consubstantial with the Father*, yet it is plain that, in order to reunite themselves with those of the *West*, they came as near to it as possible; for they said that *he was like the Father in all Things*; and added that, in their own Judgment, it was better to speak of God, after the most simple Manner, provided we think of him, as we ought, than to introduce new Words, which savour of the Subtilties of Logic, and only serve to stir up Divisions; and that we ought not to disturb the Church, by Words which are not to be found in the Scripture.

But their Complaisance, great as it was, did them no Service; for the Reason they gave, for not carrying it farther, *viz.* That we ought not to disturb the Church, by Words which are not to be found in the Scripture, it being better, in their own Judgment, to speak of God, after the most simple Manner, provided we think of him, as we ought, than to introduce new Words, which savour of the Subtilties of Logic, and only serve to stir up Divisions, exasperated the *Western* Bishops to such a Degree, that they answered with one Voice, that they were not assembled to learn what they ought to believe: That they had learned it from those by whom they were catechised and baptized, from those who had ordained them Bishops, from their Forefathers; from the Martyrs and Confessors, whom they had succeeded; from that Multitude of Saints who assembled at *Nice*, many of whom were still alive; and added that *they would have no other Faith, and that they were assembled, only to cut off those Novelities that were contrary to it.* And those that presided in this Assembly said, that they were of Opinion that the best
Way

Way to satisfy all the Catholics was not to recede from the Creed which they had been taught, and that the Word *Substance* ought to continue, with the same Force as the Church of God, meaning themselves, had always professed it.

This Decree all the *Western* Bishops subscribed, together with another, by which they condemned the Doctrine of *Arius*, meaning by it the Doctrine of those of the *East*; for the *Western* Christians called those of the *East* *Arians*, just as their Posterity, the *Papists*, call us *Calvinists*. Not that *Arius* or *Calvin* ever pretended to be Lawgivers, or that they have ever been looked upon as such; but because the *Eastern* Christians, as well as *Arius*, maintained that the Scripture says no where, that *Jesus Christ was consubstantial with God the Father*; and we, as well as *Calvin*, maintain that the Scripture says no where, that *the Eucharist is transubstantiated into the Body and Blood of Christ*.

But as those of the *East* refused to subscribe that *Arius*, and consequently they themselves who believed the same that *Arius* did, was an Heretic, those of the *West* called them *ignorant, malicious Persons, Heretics*, and, as such, condemned and deposed them.

This done, they sent ten Deputies, with a Letter to the Emperor, to inform him with what they had done, in order to reunite the Christians of both Empires, *viz.* that they of the *West* had excommunicated and deposed all those of the *East*, who would not, without Reserve and Restriction, comply with their own Opinion; protesting several Times that they would make no Innovations in their Faith, and intreating him, as many Times, not to suffer any thing to be added or diminished from it; assuring him that there was no other
Way

Way of establishing Peace, and causing Divisions to cease, especially at *Rome*.

Those of the *East* sent likewise ten Deputies unto him, to let him know that, though those of the *West* would not, contrary to his Orders, confer with them, yet they had condemned and deposed them as Heretics, because they would not give up the Point which was in Dispute between them, without Scripture Authority for it.

The Emperor, having received these twenty Bishops, as Deputies from the Council, ordered them to go *Nice*, and there to confer friendly together upon their Differences, to make them up, and restore Peace to the Church.

But those of the *West* that remained at *Rimini*, seeing that, in this Assembly, they lost the Advantage of Number, sent immediately four Deputies more to the Emperor, with a second Letter, wherein they protested anew, that they would never depart from what their Forefathers had decreed, concerning the Faith. These four *Western* Bishops the Emperor sent likewise to *Nice*; where they being now four and twenty in all, viz. fourteen from the *West*, and ten from the *East*; and they having examined and compared both Opinions with the Scripture; they all signed a Formulary of Faith, which was more contrary to the *Western* Opinion than even that which had been rejected at *Rimini*; for, besides that, in this, they rejected absolutely the Word of *Substance*, as offending many Christians, they did not say that *Jesus Christ was like the Father in all Things*, but only that *he was like the Father, according to the Scripture*.

These four and twenty Deputies of the Council having signed this Formulary, they made an Act of Reunion in these Terms ;

Under

Under the Consulate of *Eusebius* and *Hyppatius*, on the sixth of the Ides of *October*, that is, on the Tenth of *October*, 359, to the Bishops sitting at *Nice*, called formerly *Ustodizo*, in the Province of *Thrace*, *Restitutus*, Bishop of *Carthage*, has said :
 “ You know, holy Brethren, that, when the
 “ Faith was discoursed of at *Rimini*, the Dispute
 “ caused a Division amongst the Priests of the
 “ Lord, by the Suggestion of the *Devil*, from
 “ whence it came to pass, that I *Restitutus*, and
 “ the Bishops who followed me, pronounced Sen-
 “ tence against *Ufarcus*, *Valens*, *Germinius*, and
 “ *Gaius*, the *Eastern* Deputies to the Council, as
 “ Authors of an evil Doctrine ; that is, we cut
 “ them off from our Communion : But, having
 “ more nearly examined all Things, we have
 “ found, what ought not to be displeasing to any
 “ one, namely, that, according to their Confessi-
 “ on of Faith which we have subscribed, *they are*
 “ *Catholics*, and *were never Heretics* : Wherefore,
 “ Peace and Concord being very acceptable unto
 “ God, we have thought fit, with common Con-
 “ sent, to annul all that has been done at *Rimini*,
 “ and to receive them to perfect Communion
 “ with us, and to leave no Blemish upon them.
 “ As we are here present, every one ought to de-
 “ clare, whether what I have advanced is true,
 “ and to subscribe it with his Hand. All the Bi-
 “ shops said, *We desire it* ; and so subscribed”.
Sozom. Lib. IV. Cap. 19. Ap. Hilar. Fragm.
 p. 452.

Whereupon the Emperor having wrote to those that were at *Rimini*, enjoining them to suppress the Terms *Substance* and *Consubstantial* : They answered him, that they had obeyed his Orders, and consented to the Faith of those of the *East*, and to the Suppression of the Terms *ἰσία* and *ὁμοῖος* ;
 “ Words,

“ Words, say they, unknown to the Church,
 “ and which give Offence : Words which are un-
 “ worthy of God, and are not to be found in the
 “ Scripture.” And many wrote to the *Eastern*
 Bishops, that they were of the same Opinion with
 them, and had always been so. And when the
 Prefect *Taurus* communicated to the Council the
 Orders he had received from the Emperor, not to
 let them depart till they had all signed the Act of
 Reunion, which their own Deputies had signed
 at *Nice* ; and to send the most obstinate against it
 into Banishment, provided their Number did not
 exceed fifteen ; all but twenty signed it. *Apud*
Hilar. ibid.

All this shews very plain, what I said before,
 that the Reason, why the *Western* Christians did
 not disagree among themselves, in their Notions
 of Jesus Christ, was not, because they believed
 him to be consubstantial with God the Father ; but
 because they excommunicated every one that dis-
 agreed from the rest ; for you see that, in the
 same Proportion as they are restrained in the Use
 of that Power, in that very same Proportion,
 do they disagree among themselves, till at last, of
 this vast Number of Bishops, all but twenty dis-
 sented from Consubstantiality itself.

And, as for us who are the Posterity of the
Western Christians, we cannot deny that, if any
 one amongst us dares prefer, to what he has learnt
 concerning Jesus Christ in his Catechism, what he
 may learn concerning him in the Scripture, that he
 is immediately run down, and called, by every
 body that knows it, a *Socinian*, an *Arian*, an
Heretic ; which Punishment, so readily inflicted
 by all, shews that we are all sensible that, without
 it, our believing Consubstantiality would not be
 sufficient to keep us long in the same Mind con-
 cerning

cerning the Person of Jesus Christ. Would to God we were as sensible, how much such unchristian Usage is prejudicial to true Religion; for, if we who own that there is no other infallible Guide, in Matters of Faith, than the Scripture, and consequently that the Society we belong to may err, and is no longer to be depended upon, than it follows that infallible Guide, instead of rewarding those who give us their Reasons, why they think that we disagree from it, do them all the Mischief we can, who shall care to serve us at such a Rate? And, if we chance to fall into any Mistake, as to our own Knowledge, it has already happened to many Christian Societies, and those, who think so, dare not tell us of it, how shall we ever be able to get out of it? We shall sink deeper and deeper in it, while our infallible Guide will lie useless by our Side.

But what we are to observe is, that *Constantius's* thus restraining, under Pain of Banishment, his *Western* from unchristianing his *Eastern* Subjects, is what we *Protestants*, as well as the *Papists*, do call *the Arians persecuting the Church*; and when those of the *West* recovered their Power under *Gratian* and *Theodosius*, and exercised it, with such a Violence, that none of the *Eastern* Christians could withstand it, so that all of them subscribed the Word *Consubstantiality*, a Word as odious to them, as *Transubstantiation* is to us, this is what we call *the good Shepherd bringing back to the Fold the Sheep that were strayed from it*. But, suppose God was pleased to grant to the modern *Papists* the same Power over the *English Protestants*, which he granted to the former over those whom they called *Arians*, so that all the *Protestants* in *England* were forced to subscribe the Word *Transubstantiation*, can we think that this Force could, with any Justice,

Justice, be called *the good Shepherd bringing back to the Fold the Sheep that were strayed from it* ? Can we think that the King of England's restraining his *Popish* from destroying his *Protestant* Subjects could be called *the Calvinists persecuting the Church* ? If we cannot think so, then we should alter our Speech and say, that the *Eastern* Christians were so far from *persecuting the Church*, as those of the *West* presumptuously called themselves, that, on the contrary, they were continually changing and altering their Formulary of Faith, in order to make it, if possible, acceptable unto them ; whilst those of the *West* would, upon no Consideration whatsoever, alter their own, in any Thing, but unmercifully excommunicated, anathematized, and deposed those of the *East*, for not subscribing it, without Reserve or Restriction ; so that *Constantius* had no milder Way left to him to preserve Peace among his Subjects, than to threaten to banish those that should be the greatest Disturbers of it. “ *Those that shall be most obstinate*, says he, “ *to Taurus*, in refusing to sign the Act of Re-union, which their own Deputies have signed : “ Send them into Banishment ; however, do not “ send above fifteen ;” which Restriction shews, that it was a peaceable, and not a persecuting Spirit, that influenced his Council against them.

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P A R A P H R A S E
O N T H E
E P I S T L E
T O T H E
H E B R E W S.

THIS Epistle was writ to the *Jews* that had embraced Christianity, at a Time when they were variously tempted to abandon it, and to return to *Judaism* again; and the Design of it is to keep them from so doing, by representing unto them the Excellency of the Christian Dispensation above the *Jewish*, and that, if they persevered in the Profession of Christianity, they would certainly inherit from God those great and invaluable Blessings, which he promised to the Observers of it, viz. That *their Sins and their Iniquities he will remember no more, and that he will be their God, and they shall be his People.*

The Excellency of the Christian Dispensation above the *Jewish* appears, in these Particulars :

First, That God gave the *Jewish* Dispensation by the *Prophets*; whereas he has given the Christian by the *Messias*, whom he has not only appointed the Heir of all Things, and consequently the Lord and Master, not only of the *Prophets*, but of the very *Angels*, he having set him so much above them, as he has given him the Name and

R

Title

Title of *Son*, a Name and Title which he never gave to the most glorious of them ; their's being to be *ministring Spirits sent forth to minister for them who shall be Heirs of Salvation*, whereas his is to *sit on the Throne of God*.

Secondly, Because the Christian Priest is not of the Order of *Aaron*, who transmitted to their Successors that Priesthood which they had received from their Predecessors ; but of the Order of *Melchisedec*, who had received his from none but from *the most high God*, and transmitted it to no body after him ; but, as a *Son*, enjoyed it in Perpetuity, as a Family Dignity which no body but he had any Right to.

Thirdly, The Christian Priest is more excellent than the *Levitical*, because he lives for ever, and is innocent and guiltless ; for he, living for ever, is *Priest for ever*, and, being innocent, he has no Need to offer Sacrifices for himself : Whereas the *Levitical* Priest, being mortal, could not enjoy long his Priesthood, and being guilty, as well as the rest of Mankind, wanted as much to sacrifice for himself as for other People.

Besides, the Christian Priest *was made with an Oath* ; for God said, when he made him, *The Lord swear, and will not repent, Thou art a Priest for ever after the Order of Melchisedec* ; whereas the *Levitical* Priest *was made without an Oath*.

Now God's Swearing unto the *Messias*, that he *was a Priest*, not after the Order of *Aaron*, but *after the Order of Melchisedec*, shews that he has changed the *Aaronical* Priesthood ; and, if he has changed it, then he has changed the Dispensation of that Priesthood ; and, if he has changed the Dispensation, it shews that he did not think it *faultless* ; for, had he thought it *faultless*, he would neither have *changed* it, nor promised that he would

would *change* it, as he does by the Prophet *Jeremiab*, when he says, *Behold, the Days come, when I will make a new Covenant with the House of Israel and the House of Judah.*

All this is contained in the first, seventh, and eighth Chapters; and, in the ninth and tenth, he shews that the *Jewish* Dispensation was faulty in this, that *it was but the Figure and Shadow of those good Things which were to come*: Whereas the Christian *was those very Things*; for, says he, in the ninth Chapter, *verily the first Covenant had also Ordinances of divine Service, and a Sanctuary*; but it was a *worldly Sanctuary*, that is, it was such a one as could sanctify only, as to *this World*; for the *Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctified, indeed, as to the Purifying of the Flesh, but could not make him that did this Service perfect, as pertaining to the Conscience*; whereas *Jesus Christ, who, through the eternal Wisdom and Goodness of God, offered himself without Spot unto him, has, by his offering himself, purged our Conscience from dead Works.*

And a Proof that the Performance of this Service, though ordained of God, could not make him that did it perfect, as pertaining to the Conscience, is, that, under the *Jewish* Dispensation, none but the *High-priest* was allowed to enter into the *Holiest*, and that but *once a Year*; and not then as an innocent, but as a guilty Man, with *Blood*, which not only he offered for others, but for himself also; which was a plain Proof, that the Service of the whole Year had made no Man innocent before God, no, not even the *High-priest*.

In the tenth Chapter he says that God, having ordered the Sacrifices of the *Jewish* Law to be repeated, has given another Instance that *they could not make perfect* either those that offered them, or

those for whom they were offered ; for otherwise there had been no Need to repeat them : Whereas in the new Law which he promised to give, and which he has actually given, he says that *our Sins and our Iniquities he will remember no more* ; a plain Proof that Jesus Christ, who is the Minister of that new Law, has, *by the Offering of his Body once for all, sanctified us.*

Having thus shewn that the Christian Dispensation is not only more excellent than the *Jewish*, but even that the *Jewish* was but the Figure and Shadow of the Christian, he passeth to his second Argument, that, if they persevered in the Profession of the Christian Religion, they would certainly inherit from God those great and invaluable Blessings, which he has promised to the Observers of it, *viz. that their Sins and their Iniquities he will remember no more, and that he will be their God, and they shall be his People* ; for God, says he, *who promised it, is faithful* : Whereas, if they wilfully abandoned Christianity, now that they had been convinced of the Truth of it, they knew that God had appointed *no other Sacrifice* for the Sins of Mankind than the Christian, and therefore they could expect nothing but that his *fiery Indignation would consume them* ; for we know him that has said, *Vengeance belongeth unto me, I will recompense, saith the Lord.*

But as he had said in the first Chapter, that God had appointed the Messias the Heir of all Things, and had given him the Name and Title of *Son* ; a Title which had raised him as much above the *very Angels*, as it was greater than that which he has given unto them ; before he passes to these several Proofs of the Excellency of the Christian Dispensation above the *Jewish*, he employs the second, third, fourth, fifth, and sixth Chapters, in exhorting the converted *Jews*, *not to let by any Means slip out of their*

their Mind those Precepts and Declarations which they had heard, from those People who had received them from Jesus Christ's own Mouth, upon this Consideration, that, if any Transgression and Disobedience to what the Angels had said, though God had not subjected unto them the Regeneration of the World, was, however, punished in a Manner suitable to the Offence, they could have no Hope of escaping Punishment and Ruin, if they neglected so great Salvation.

And, in the third Chapter, upon Consideration that, if God swore in his Wrath, that all those Israelites who had disobeyed Moses, whom he had set over his House, only as a Servant, should never enter into his Rest, they might be certain, that they themselves should never enter into it, if they disobeyed Jesus Christ, whom he had appointed over his House to be the Heir and Owner of it.

Therefore he exhorts them, in the fourth, to hold fast their Profession, hard and difficult as it was, upon this Consideration that, though Jesus Christ was without Sin, yet he was, in all Points, tempted like as we are; and therefore was as well qualified to be touched with the Feeling of our Infirmities, as he was able to help us in our Distresses and Difficulties.

In the fifth, upon Consideration that, though he was a Son, yet it was through Sufferings, and great Sufferings, that God made him perfect; and therefore, if God thinks fit to make us perfect through Sufferings, he uses us like Sons, and we ought to bear it.

And, in the sixth, he ends his Exhortations, by desiring them, not to be slothful, but Followers of them, who through Faith and Patience inherit the Promises; which Exhortations he re-assumes, in the 19th Verse of the xth Chapter, and continues to the End of the Epistle.

Though this Epistle is looked upon as a Favourer and Asserter of the Divinity of Jesus Christ; yet I must confess that I do not find in it one single Proof that it is so.

It is true that, according to our Translation, the second Verse of the first Chapter affirms that Jesus Christ *made the World*, and consequently that he was before the World; but as the Word, which we have translated *by*, signifies *in*, or *for*, or *through*, as well as *by*, we have no better Way to know which of these Meanings the Author has given here to that Word, than to see what the Scripture tells us, on this Matter he is now speaking of, which is *the Making of the World*.

The Scripture assures us that God is the Creator and Maker of all Things; and that Jesus Christ is, by his Appointment, Heir, Lord, and Governor of all Things.

If therefore this Author meant, that God, who is the Creator of all Things, made all Things *in*, or *for*, or *through* Jesus Christ, *whom he has appointed Heir of all Things*, he has spoken agreeably to the Scripture; but if he meant that God did not make the World *by himself*, and *alone*, but by the Means of Jesus Christ, he has contradicted these plain Texts:

Thus says the Lord, thy Redeemer, and he that formed thee from the Womb, I the Lord that maketh all Things, that stretcheth forth the Heavens ALONE, that spreadeth abroad the Earth BY MYSELF, Isaiah xlv. 24. I have made the Earth, and created Man upon it; I, even MY HANDS have stretched out the Heavens, Isaiah xlv. 12. I have made the Earth, the Man and the Beast that are upon the Ground, BY MY GREAT POWER, and BY MY OUT-STRETCHED ARM, Jerem. xxvii. 5. Which ALONE spreadeth out the Heavens, Job. ix. 8.

But,

But, as one inspired Writer does not contradict another, therefore we must conclude that this did not mean, that God has made the World *by* Jesus Christ, but *in*, or *for*, or *through* him, *he having appointed him the Heir of it*; and therefore we should have translated both this and the 9th Verse of the *iiid* Chapter of the Epistle to the *Ephesians*, which is parallel to it, accordingly; the Meaning of what St. Paul says to the *Ephesians* being evidently this, that the eternal Purpose of God was, that the *Gentiles* should be Fellow-heirs with the *Jews*, and of the same Body, and Partakers of his Promise in Christ, *he having created all Things*, that is, the *Gentiles* as well as the *Jews*, in Christ.

The eighth Verse, which we have rendered, *Thy Throne, O God, is for ever and ever*, applying the Word *God* to the *Messias*, is not well rendered; for the Original runs thus, *Thy Throne, God, is for ever and ever*. Which does not signify that the *Messias* is God, but that his God will maintain him for ever and ever in that Rule and Dominion which he has given him over his Creatures; which is agreeable to what God declared to the Virgin *Mary*, concerning the *Messias*, who was, in Reality, to be *her Son*, since she was *to conceive him in her Womb, and bring him forth*; but who was to have the Name and Title of *the Son of the Higbest*, and all the Prerogatives belonging to that august Name. *Behold*, says the Angel to the Virgin, *thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus*. This Jesus, *thy Son, shall be great, and shall be called the Son of the Higbest. And the Lord God shall give unto him the Throne of his Father David. And he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no End*, Luke i. 31, 32, 33.

We have rendered the 14th Verse of the second Chapter thus, *Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same.* As if Jesus Christ had been, even before he was conceived, and had put on a human Body, as a Man puts on a Suit of Clothes; whereas, in the Original it is, *Seeing that he gave him Children of Flesh and Blood, he likewise had with them the same, that he might, through Death, destroy him who hath the Power of Death.* That is, Seeing that God had not given to the *Messias* the *Angels* to save, but *Man*, and that *Man* could not be saved but *by the Death of an innocent Man*; therefore God made the *Messias* not an *Angel*, but a *Man*, that he might be capable of dying, and, *by Dying, might destroy him who hath the Power of Death*; which is so very plain, that a *Man* must needs shut his Eyes, not to see it.

The sixteenth Verse we have thus rendered: *For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham*; imagining that it is spoken of the *Messias*: Whereas it is spoken of God, who, intending to bring many Sons unto Glory, by the Means of the *Messias*, and not laying hold on the *Angels*, as it is in the Original, but on the *Seed of Abraham*, to rescue it from Ruin, made the *Messias*, not an *Angel*, but a *Man in all Respects*, Sin only excepted, like unto his Brethren; that he might be compassionate towards them, and might fully and faithfully discharge the Duties of the Priesthood God had conferred upon him, and so bring them unto Glory.

We conclude from Jesus Christ's being said, in the third Verse of the first Chapter, to be *the Brightness of the Glory of God, and the express Image of his Person*, that therefore he is *the one God*. But why may not the *Papists* conclude as well, from
Jesus

Jesus Christ's having said, *Do this in Remembrance of me*, that the Eucharist is *the real Body* of Jesus Christ; for it is no more contrary to the Nature of a Memorial to be the Thing whereof it is the Memorial, than it is contrary to the Nature of an Image to be the Thing whereof it is the Image.

We conclude, from this Author's saying that the *Messias* is *the Son of God*, that therefore he is of the Nature, Essence, and Substance of God; whereas this Author says, Chapter i. 4, that he is so *by Inheritance*, and that this *Sonship* is a Name, a Title, which he has *inherited*, in Virtue of God's having decreed to give it unto him. And a Proof, that this *Sonship* is no essential Quality in the *Messias*, is, that the *Messias* was, a While, without it; for God is represented as speaking unto him, before he had it, and conferring it upon him: *I will declare the Decree*, says the *Messias* himself: *The Lord has said UNTO ME, Thou art my Son, To-day have I begotten thee*. And accordingly we find that Jesus Christ was thirty Years old, and was entering into the Office of Mediator, when God, by a *Voice from Heaven*, conferred it upon him.

C H A P. I.

Verse 1. **G** O D, who at sundry Times, and in divers Manners, spake, in Times past unto the Fathers by the Prophets,

2. Hath, in these last Days, spoken unto us by his Son, whom he hath appointed Heir of all Things, for whom also he made the World.

3. Who, being the Brightness of his Glory, and the expresse Image of his Person, and upholding all Things by the Word of his Power, when he had by himself purged our Sins, sat down on the Right-hand of the Majesty on high :

4. Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.

5. For unto which of the Angels said he at any Time, Thou art my Son, this Day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son.

6. And again, when he bringeth in the first begotten into the World, he saith, Let all the Angels of God worship him.

7. And of the Angels he saith, Who maketh his Angels Wind, and his Ministers a Flame of Fire.

8. But

C H A P. I.

GOD, who, according to his good Purpose of reconciling the World unto himself by the Death of the *Messias*, having, at several Periods of Time, and in divers Manners, given his Instructions unto the Fathers by the *Prophets*,

Has, at this last Period, when he was near to receive that Death, as a Satisfaction for our Sins, given us his Instructions by the *Messias* himself, *whom he has appointed the Heir of all Things, he having made the World through him, and for him :*

And *whom, when he had by himself purged our Sins, God made sit on the Right-hand of the Throne of Majesty on high, where he upholdeth all Things by his powerful and irresistible Word, he being the Brightness of the Glory of God, and the express Image of his Person :*

Having been raised so much higher than *the Angels*, as he has inherited from God a more excellent Name than they, *viz. the Name of Son*, which intitles him to the first Place next to God, and to the Heirship of all his Creatures ; which Name and Title he never gave to *the Angels*.

For unto which of them said he, at any Time, as he said to the *Messias*, *Thou art my Son, this Day have I begotten thee.* And again, *I will be to him a Father, and he shall be to me a Son.*

And again, *when he bringeth into the World him whom he hath appointed to be the Heir of it, he orders all his Angels to acknowledge him as such.*

And, when he speaks of *the Angels* as concerned in the Regeneration of Mankind, he says, *that he makes them Wind and Fire.*

But,

8. But unto the Son he saith, Thy Throne, God, is for ever and ever ; the Rod of Uprightness is the Rod of thy Kingdom :

9. Thou hast loved Righteousness and hated Iniquity ; therefore God, thy God, hath anointed thee with the Oil of Triumph over thy Consorts.

10. And thou, Lord, in the Beginning, hast laid the Foundation of the Earth ; and the Heavens are the Works of thine Hands.

11. They shall perish, but thou remainest ; and they shall all wax old, as doth a Garment ;

12. And as a Vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy Years shall not fail.

13. But to which of the Angels said he, at any Time, Sit on my Right-hand, until I make thine Enemies thy Foot-stool ?

14. Are they not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation ?

CHAP. II.

Verse 1. **T**HEREFORE we ought to give the more earnest Heed to the Things which we have heard, lest, at any Time, we should let them slip.

2. For

But, when he speaks of his Son, he says, *Thy Administration of the Rule and Dominion which I have given thee over thy Fellow-Creatures is upright; therefore I'll maintain thee in that Rule and Dominion, for ever and ever:*

And the Reason he gives, why he has given him that Rule and Dominion over his Fellow-Creatures, is, because *he has loved Righteousness, and hated Iniquity*, more than they.

And thou, Lord, who promisest to maintain, for ever and ever, the Messiah in that Rule and Dominion which thou hast given him over his Fellow-Creatures; though the Heaven and the Earth, which are the Works of thy Hands, shall perish, and shall all wax old, as doth a Garment;

And as a Vesture shalt thou change them, and they shall be changed; yet thou art the same, and thy Years shall not fail; and therefore thou shalt maintain, for ever and ever, the Throne, the Rule and Dominion, which thou hast given to the Messiah.

Whereas he never gave any Rule or Dominion to the Angels; for unto which of them said he, at any Time, *Sit on my Right-hand, until I make thine Enemies thy Foot-stool.*

On the contrary, have they any other Office given them by God, in the Regeneration of Mankind, than to be *ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation?*

CHAP. II.

THEREFORE, since the Messiah has a higher Rank and a much nobler Office assigned unto him by God, in the Regeneration of Mankind, than the Angels, we ought to give the more earnest

2. For if the Word spoken by Angels was steadfast, and every Transgression and Disobedience received a just Recompence of Reward ;

3. How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ;

4. God also bearing them Witness, both with Signs and Wonders, and with divers Miracles and Gifts of the holy Ghost, according to his own Will ?

5. For unto the Angels hath he not put in Subjection the World to come, whereof we speak.

6. But one in a certain Place testified, saying, What is Man that thou art mindful of him ? Or the Son of Man that thou visitest him ?

7. Thou madest him a little lower than the Angels ; thou crownedst him with Glory and Honour, and didst set him over the Works of thy Hands :

8. Thou hast put all Things in Subjection under his Feet ; for, in that he put all in Subjection

earnest Heed to the Things which we have heard, lest, at any Time, we should let them slip.

For if every Transgression and Disobedience to the Instructions and Commands, God gave unto our Fathers by *Angels*, received a Punishment proportioned to the Heinousness of the Offence ;

How shall we escape, if we neglect so great Salvation ? If we neglect the Deliverance both from our Sins and from the Punishment due to them, and an immortal and glorious Life, which God offers unto us ; which Offer he, whom he has appointed to be our Lord, first declared unto the World, and was confirmed unto us by them that heard him declare it ;

God confirming the Truth of their Testimony, *both by Signs and Wonders, and divers Miracles*, and by the Power he gave them to enable those who received it to do those Things, which he knew would confirm them in their Opinion.

For God has not made *the Angels* Lords and Kings of the regenerated World, whereof we now speak ; and yet he secured Obedience to whatever they said, by inflicting Punishment on every Transgressor ; whereas he has made the *Messias* Lord and King of it, and has subjected every thing unto him :

As appears by this Prophecy, *What is Man that thou art mindful of him, so as to save him, rather than the lapsed Angels ? Or even the Messias himself, considered as the Representative of guilty Man, that thou visitest him ?*

Thou madest him, it is true, *a little lower than the Angels*, but *thou crownedst him with Glory and Honour, and didst set him over the Works of thy Hands :*

Thou hast put all Things in Subjection under his Feet ; for, in that he put all in Subjection under him,

tion under him, he left nothing that is not put under him.

9. But we see Jesus who was made a little lower than the Angels, for the Suffering of Death, crowned with Glory and Honour; that he by the Grace of God should taste Death for every Man.

10. For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation, perfect through Sufferings.

11. For both he that sanctifieth, and they who are sanctified, are all of one; for which Cause he is not ashamed to call them Brethren, saying,

12. I will declare thy Name unto my Brethren, in the Midst of the Church, will I sing Praise unto thee.

13. And again, I will put my Trust in him, and again, Behold, I, and the Children which God has given me.

14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same; that, through Death, he might destroy him that had the Power of Death, that is, the Devil;

15. And

him, he left nothing that is not put under him : And therefore, if we do not yet see all Things put under him, if we see, on the contrary, bad People still opposing and rejecting him, what we see already fulfilled of that Prophecy is a Security to us, that the rest will likewise be fulfilled, in its proper Time.

Now we see Jesus, according to this Prophecy, crowned with Glory and Honour, after he had been made somewhat lower than the Angels, by his suffering Death ; for it was the gracious Purpose of God, that he should taste Death for every Man.

Which gracious Purpose is justified by the supreme Power God has over all his Creatures ; for, since his Design was to bring many Sons unto Glory, who could not be brought unto it, without the Death of him that was to bring them to it, it became him for whom, and by whom are all Things, to qualify him for it through Sufferings.

For both he that sanctifieth, and they who are sanctified, are all the Creatures of the one and same God ; for which Cause, the Messias is not ashamed to call Brethren those whom he sanctifieth, saying,

I will declare thy Name unto my Brethren, in the Midst of the Church, will I sing Praise unto thee.

Nor is he ashamed to acknowledge himself a Creature of God, saying, I will put my Trust in him. And again, Behold, I, and the Children which God hath given me.

Now, seeing that these Brethren, whom God has given to the Messias, are not mere Spirits, but are Children of Flesh and Blood, he likewise was not a mere Spirit, but he had with them Flesh and Blood, to the End he might be capable of dying, and, by Dying, might destroy the Power the Devil had over them ;

15. And deliver them who, through Fear of Death, were, all their Life-time, subject to Bondage.

16 For verily he taketh not Hold of Angels, but of the Seed of *Abraham* he taketh Hold.

17. Wherefore, in all Things, it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-priest, in Things pertaining to God, to make Reconciliation for the Sins of the People:

18. For, in that he himself has suffered, being tempted, he is able to succour them that are tempted.

CHAP. III.

Verse 1. **W**HEREFORE, holy Brethren, Partakers of the heavenly Calling, consider the Apostle and High-priest of our Profession; Christ Jesus;

2. Who was faithful to him that made him, as also *Moses* was faithful in all his House.

3. For

And might deliver them who, through Fear of incurring Death, which was denounced against those that should break the ceremonial Law, observed it, all their Life-time, with such a servile Temper, that they were more afraid of breaking it, than they were of breaking the Moral.

For God taketh not Hold of the lapsed Angels, to save them; but of the Seed of Abraham he taketh Hold, to save and rescue it from Death, and bring it unto Glory.

This is therefore the Reason, why it was necessary that the *Messias* should, in all Things, be made like unto his Brethren; it was, that he might be compassionate towards them, and be capable of discharging the Duties of his Priesthood, by expiating, by his Death, for the Sins of the People:

For, in that he has suffered, having been put under the most grievous Trials, he is well qualified to help and assist those who are under such.

CHAP. III.

THEREFORE, *holy Brethren*, you unto whom, as well as unto the rest of the World, God makes the Offer of delivering you from your Sins, and of giving you a glorious and immortal Life, observe the Instructions and Commands of him whom he has appointed to make these Offers, and by whose Death you are made capable of obtaining them, who is Christ Jesus;

Who was as faithful, in discharging the Duties of the Commission God has given him of being the Apostle and High-priest of what we profess to believe, as Moses was faithful, in discharging the

3. For this Man was counted worthy of more Glory than *Moses*, inasmuch as he, who hath builded the House, hath more Honour than the House.

4. For every House is builded by some Man; but he that built all Things is God.

5. And *Moses* verily was faithful in all his House as a Servant, for a Testimony of those Things which were to be spoken after;

6. But Christ as a Son over his own House; whose House are we, if we hold fast the Confidence, and the Rejoicing of the Hope firm unto the End.

7. Wherefore as the Holy Ghost saith, To-day if you will hear his Voice,

8. Harden not your Hearts, as in the Provocation, in the Day of Temptation in the Wilderness:

9. When your Fathers tempted me, proved me, and saw my Works forty Years.

1. Where-

Duties of the Office God had given him in the *Jewish Church*.

For this Man Jesus Christ is worthy of a Regard so much greater than that which is due to *Moses*, as the Regard which is due either to the Builder of a House, or to the Head of a Family, is greater than that which is due, either to the Materials of the House, or to the Members of the Family.

For every House, and every Family, is built and formed by some Man; but he that created both the Builder and the Materials, both the Head of the Family and the Members of it, is God; and God has given to the Man Jesus Christ the Name and Title of Son, a Title which he has not given to Moses.

Therefore *Moses*, though faithful in all his Administration, does not deserve the same Regard as the Man Jesus Christ, since his Administration in the House of God was that of a *Servant*;

Whereas the Administration of the Man Jesus Christ was that of a *Son*, who, under his *Father*, builds, forms, and settles a *House which is his own*, God having given it unto him; *which House are we*, if, so long as we live, we trust and rely upon him, and the glorious Hopes which he has given us.

Therefore let me exhort you, in the Words of infinite Wisdom, *To-day that you have heard his Instructions, Commands, and Promises,*

Harden not your Hearts against them, as your Fathers did *in the Provocation, in the Day of Temptation in the Wilderness;*

When they tempted God, proved him, and saw his Works, to no Purpose, during the Space of forty Years;

10. Wherefore I was grieved with that Generation, and said, They do always err in their Hearts, and they have not known my Ways.

11. So I sware in my Wrath, They shall not enter into my Rest.

12. Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief, in departing from the living God.

13. But exhort one another daily, while it is called To-day, lest any of you be hardened through the Deceitfulness of Sin.

14. For we are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End ;

15. While it is said, To-day, if ye will hear his Voice, harden not your Hearts, as in the Provocation.

16. For some, when they had heard, did provoke ; howbeit not all that came out of *Egypt* by *Moses*.

17. But with whom was he grieved forty Years ? Was it not with them that had sinned, whose Carcasses fell in the Wilderness ?

18. And to whom sware he that they should not enter into his Rest, but to them that believed not ?

19. So that we see that they could not enter in, because of Unbelief.

For Fear he be grieved *with* you, as he was *with that* Generation, and *swears in his Wrath,* That you shall not enter into his Rest, as he swore, That they should not enter into it.

Take heed, I say, Brethren, lest Wickedness, and Incredulity, makes any of you abandon the Commands and Promises of the living God.

Exhort rather one another daily, as long as you live, lest the Deceitfulness of Sin makes any of you incredulous and disobedient.

For we are Partakers of the Promises Jesus Christ has delivered unto us from God ; but it is so long, and no longer than we perform the Conditions upon which they are made.

This appears, in that he says, *To-day, if ye will hear his Voice, barden not your Hearts, as in the Provocation.*

For although *all* those, that *Moses* brought out of *Egypt*, did not provoke God, as *Caleb* and *Josbua* did not, who inherited the Land and the Rest God had promised ; yet *some* did ; and those that did provoke him, though the Promise had been made unto them, as well as to *Caleb* and *Josbua*, and they had heard it, yet they never had the Benefit of it.

On the contrary, their Carcasses fell in the Wilderness, by reason of their Incredulity and Disobedience.

So that we see that their not performing the Conditions, upon which God had promised them the Land of *Canaan*, and his Rest, kept them from ever entering into it.

C H A P. IV.

Verſe 1. **L**ET us therefore fear, leſt, a Promiſe being left us of entering into his Reſt, any of you ſhould ſeem to come ſhort of it.

2. For unto us was the Goſpel preached, as well as unto them; but the Word preached did not profit them, not being mixed with Faith in them that heard it.

3. For we which have believed do enter into Reſt, as he ſaid, As I have ſworn in my Wrath, If they ſhall enter into my Reſt; although the Works were finiſhed from the Foundation of the World.

4. For he ſpoke, in a certain Place, of the ſeventh Day on this wiſe, and God did reſt, the ſeventh Day, from all his Works.

5. And in this Place again, If they ſhall enter into my Reſt.

6. Seeing therefore it remaineth that ſome muſt enter therein, and they, to whom it was firſt preached, entered not in, becauſe of Unbelief:

7. Again he limiteth a certain Day, ſaying in *David*, To-day, after ſo long a Time; as it is ſaid, To-day, if you will hear his Voice, harden not your Hearts.

8. For, if Jeſus had given them Reſt, then would he not afterwards have ſpoken of another Day.

9. There

C H A P. IV.

LET us fear then, *lest, the Promise being left us of entering into his Rest, any of us should seem,* at any Time, not to be qualified for it.

For the Promise has been made unto us, as well as unto them; for the quiet Possession of the Land of *Canaan* was not the Rest of God, but only the Type of it; though they obtained neither of them, they having been unwilling to follow the Directions God gave them, in order to their obtaining both his typical and true Rest.

We, who follow his Directions, shall enter into it; but, to those that do not follow them, it will happen, as he says, *As I have sworn in my Wrath, If ever they enter into my Rest*; by which is not meant *the Rest* of Creation,

For God entered into that Rest, the seventh Day after he had began Creating; but *the Rest* God enters into, when he has regenerated a Man.

And of that Rest he says, *If ever they enter into my Rest.*

Since then some are to enter in it, and those, to whom it was first promised, did not enter into it, because they would not follow the Directions of God, in order to their entering into it:

He limits a certain Day, wherein he was to make a second solemn Offer of it, saying in *David*, *To-day, after so long a Time; as it is said, To-day if you will hear his Voice, harden not your Hearts.*

Which shews, that the quiet Possession of the Land of *Canaan* was but the Type of the Rest which God did promise; for, if *Joshua*, who did put the *Israelites* in the quiet Possession of that Land, had, by his so doing, given them the
true

9. There remaineth therefore a Rest to the People of God.

10. For he that is entered into his Rest, he also has ceased from his own Works, as God did from his.

11. Let us labour therefore to enter into that Rest, lest any Man fall after the same Example of Disobedience.

12. For the Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart.

13. Neither is there any Creature that is not manifest in his Sight; but all Things are naked and opened unto the Eyes of him with whom we have to do.

14. Seeing then that we have a great High-priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession.

15. For we have not an High-priest which cannot be touched with the Feeling of our Infirmities; but was, in all Points, tempted like as we are, yet without Sin.

16. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.

CHAP.

true Rest, God would never have spoken of another.

There is then a Rest different from the quiet Possession of that Land promised to the People of God ;

A Rest, wherein they being eased of all the Troubles and Anxieties which attend their Regeneration, as God shall then cease from his Works of regenerating them, they shall securely possess God and his Happiness.

Let us all then do our best Endeavours to enter into that glorious Rest, lest any one, by disobeying God, as those did, to whom it was first offered, be debarred from it, as they were.

For the Threatenings of God reach to the most secret of our Thoughts and Intentions, and therefore we cannot, by any Play whatsoever, baffle them :

There being no Creature but what is manifest in his Sight, all Things being naked and opened unto the Eyes of him with whom we have to do.

And, since we have a great High-priest, who is passed into Heaven, Jesus the Son of God, who has all Power to help and assist us, let us hold fast our Profession.

For though our High-priest was without Sin, and perfectly innocent, yet he was, in all Points, tempted like as we are, and therefore is well qualified to be touched with the Feeling of our Infirmities.

Therefore, when we labour under them, let us come, with Assurance, unto his gracious Throne, that we may obtain the Favour of a proper and seasonable Help.

C H A P.

CHAP. V.

Verse 1. **F**OR every High-priest, taken from among Men, is ordained for Men, in Things pertaining to God, that he may offer both Gifts and Sacrifices for Sins :

2. Who can have Compassion on the ignorant, and on them that are out of the Way ; for that he himself also is compassed with Infirmitie :

3. And by reason hereof he ought, as for the People, so also for himself, to offer for Sins.

4. And no Man taketh this Honour unto himself, but he that is called of God, as was *Aaron* :

5. So also Christ glorified not himself, to be made an High-priest ; but he that said unto him, Thou art my Son, To-day have I begotten thee.

6. As he saith also, in another Place, Thou art a Priest for ever, after the Order of *Melchisedec*.

7. Who, in the Days of his Flesh, when he had offered up Prayers and Supplications, with strong Crying and Tears, unto him that was able to save him from Death, and was heard, in that he feared ;

8. Though he were a Son, yet learned he Obedience by the Things which he suffered :

9. And, being made perfect, he became the Author of eternal Salvation unto all them that obey him ;

10. Called of God an High-priest, after the Order of *Melchisedec*,

11. Of

C H A P. V.

FOR every High-priest, that is taken from amongst Men, is taken, for that very Purpose, that he may help and assist People, by offering both Gifts and Sacrifices for their Sins:

And, by being encompassed with Infirmities, for which Reason he ought to appease God for his Sins, as well as for those of the People, may have Compassion on the ignorant, and on them that are out of the Way:

And that, by the very Appointment of God; for no Man taketh this Honour unto himself, but he that is called of God, as was Aaron:

So Christ did not intrude himself into the Office of High-priest; but God called him unto it, when he said unto him, *Thou art my Son, To-day have I begotten thee.*

And, in another Place, *Thou art a Priest for ever after the Order of Melchisedec.*

So is he likewise compassionate, he having, whilst he was in his mortal State, offered up Prayers and Supplications, with strong Crying and Tears, unto him that was able to rescue him from Death; and having had his Request granted, God having not suffered his Holy one to see Corruption, because he submitted himself to his holy Will.

For, though he was a Son, yet it was not by Favour and Indulgence; but by what he suffered, that he learned Obedience, and grew perfect in it:

And, having been thus thoroughly qualified to be our High-priest, he is become the Cause of eternal Salvation unto all them that obey him;

God having called him to a Priesthood which is of the same Sort as that of Melchisedec.

Of

11. Of whom we have many Things to say, and hard to be uttered; seeing you are dull of Hearing.

12. For when, for the Time, you ought to be Teachers, you have Need that one teach you again, which be the first Principles of the Oracles of God, and are become such as have Need of Milk, and not of strong Meat.

13. For every one, that useth Milk, hath no Experience in the Word of Righteousness; for he is a Babe.

14. But strong Meat belongeth to them that are of full Age, even those who, by reason of Use, have their Senses exercised to discern both Good and Evil.

C H A P. VI.

Verse 1. **T**HEREFORE, leaving the Principles of the Doctrine of Christ, let us go on unto Perfection; not laying again the Foundation of Repentance from dead Works, and of Faith towards God,

2. Of the Doctrine of Baptisms, and of Laying on of Hands, and of Resurrection from the Dead, and of eternal Judgment.

3. And this will we do, if God permits.

4. For

Of which Sort *we have many Things to say*, but *hard* to be made plain unto you, considering how careless you are grown about what is told you.

For whereas, considering how long it is since you embraced Christianity, you should be able to *teach it, you have still Need that one teach you what are the very first Principles of it.*

And you have brought yourselves to such a Pass, as to want *Milk* still, and not *solid Food*.

For whoever wants to be taught the Principles of Justification, is but *a Novice, a Babe*, in that Science; and to give him more than those Principles which he wants would be to his Prejudice.

More is not to be given, but to those who, knowing those Principles, have used themselves to draw proper Inferences from them, and have framed their Lives and Behaviour according to those Inferences.

C H A P. VI.

BE ye therefore of that Number; leave the Principles of Christianity, and apply yourselves to a thorough Knowledge of it; that we being not forced to explain to you, for ever, the Necessity of your repenting of your Sins, and of your relying upon God's Promises, and obeying his Commands;

And to teach you the Nature of Baptism, and the Benefits conferred by the Imposition of Hands; and to prove unto you the Certainty of a Resurrection, and of the eternal Happiness or Misery that is to follow it; may give you that thorough Knowledge,

Which *we will do, if God permits*; I say, *if God permits*; for, if you are not only so indiffe-

rent

4. For it is impossible for those that were once enlightened, and have tasted of the heavenly Gift, and were made Partakers of the Holy Ghost,

5. And have tasted the good Word of God, and the Powers of the World to come ;

6. If they shall fall away, to renew them again unto Repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open Shame.

7. For the Earth which drinketh in the Rain that cometh often upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth Blessing from God :

8. But that which beareth Thorns and Briars, is rejected, and is nigh unto Cursing ; whose End is to be burned.

9. But

rent about your Religion, as not to accustom yourselves to live according to its Principles ; but even you abandon it, after you have been instructed in it,

Have embraced it, and have enjoyed that heavenly Peace and Tranquillity of Mind, which attends the true Professors of it ; and have been Partakers of those extraordinary Gifts, which God bestows on new converted Christians,

And have reflected upon the gracious Promises he makes, and the powerful Motives of an eternal Life : If, after all these great Blessings, you are not only so indifferent about your Religion, as not to accustom yourselves to live according to its Principles, but you abandon it, God will never give you the Grace to repent of such an heinous Offence ; seeing that, by your then abandoning Christianity, you declare openly that he, whom he has sent to deliver it unto you, is an Impostor, and worthy of the cruel and ignominious Death which he has suffered ; and therefore it will not be in our Power to bring you to repent of that Fault, and consequently to give you that thorough Knowledge of Christianity, by which you may be convinced, that it is the very Reality of what the Law was but a Shadow.

For as the Earth, upon which God sends frequent and sufficient Showers, if it brings forth Herbs meet for them by whom it is dressed, is still dressed by them ; so that, with the Blessing of God, it grows more and more fruitful :

Whereas *that which, notwithstanding these frequent and sufficient Showers from God, and the Tillage from Men, beareth Thorns and Briars, is thought at last not worth Tillage, and, its Productions being bad, it is set on Fire.*

T

I make

9. But, Beloved, we are persuaded better Things of you, and Things that accompany Salvation, though we thus speak.

10. For God is not unrighteous, to forget your Work and Labour of Love, which ye have shewed towards his Name, in that you have ministered to the Saints, and do minister.

11. And we desire that every one of you do shew the same Diligence, to the full Assurance of Hope unto the End :

12. That ye be not slothful, but Followers of them who through Faith and Patience inherit the Promises.

13. For, when God made Promise to *Abraham*, because he could swear by no greater, he sware by himself,

14. Saying, Surely, blessing, I will bless thee, and, multiplying, I will multiply thee.

15. And so, after he had patiently endured, he obtained the Promise.

16. For Men verily swear by the greater; and an Oath for Confirmation is to them an End of all Strife.

17. Wherein God, willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath :

18. That

I make no Application of this Simile, though I have brought it here ; because I am confident it cannot be applied to you,

Who have been so courageous in your Profession of Christianity ; and which you have professed, and do profess still, with so much Charity towards Christians in Distress, that God, who is faithful in performing his Promises, cannot but bless you more and more.

My whole Design, in bringing it, is to excite every one of you to shew, to the very End of your Life, the same Zeal, that you may persevere in the Performance of those Conditions, upon which all the Promises are made, and your Hopes grounded :

And, not like Faint-hearted, give over your Course of Life, but imitate and follow their Pattern, who, by Faith continuing and enduring through all Afflictions, did, at last, enjoy the Promises.

For those Promises are sure and to be depended upon ; for God, as being not able to swear by greater than himself, *swore by himself*, that he would give them unto *Abraham*,

Saying, Surely, blessing, I will bless thee, and, multiplying, I will multiply thee.

And accordingly, when *Abraham* had patiently endured all the Trials, God was pleased to try him with, he, at last, *obtained the Promise*.

Men, indeed, when they affirm a Thing, swear to the Truth of it by greater than themselves, and such an Oath puts an End to all Disputes ; it being the greatest Proof the Man can give of the Veracity of his Assertion.

But God, being willing to give to those that are qualified to inherit his Promises a much stronger Proof of *the Immutability of his Counsel* to

18. That by two immutable Things, in which it was impossible for God to lye; we might have a strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us :

19. Which Hope we have as an Anchor of the Soul, both sure and stedfast, and which entereth into that within the Veil,

20. Whither the Forerunner is for us entered, even Jesus made an High-priest for ever after the Order of *Melchisedec*.

CHAP. VII.

Verse 1. **F**OR this *Melchisedec* King of *Salem*, Priest of the most high God, who met *Abraham* returning from the Slaughter of the Kings, and blessed him :

2. To whom also *Abraham* gave a tenth Part of all ; first being by Interpretation King of Righteousness, and after that also King of *Salem*, which is, King of Peace ;

3. Without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life : But, made like unto the Son of God, abideth a Priest continually.

4. Now consider how great this Man was, unto whom even the Patriarch *Abraham* gave the Tenth of the Spoils,

5. And

give those Promises unto them, *swore* to the Truth of it *by himself* :

That by two Things, which, in their own Nature, are immutable, and consequently contrary to which God cannot act, we might, under our Afflictions, have a strong Consolation, whilst we call to our Mind the Hope that is set before us :

Which Hope, like a sure and firm Anchor, fixes our Souls into the Holiest, into Heaven itself,

Where Jesus is already entered, to prepare there a Place for us, he being *made an High-priest after the Order of Melchisedec.*

C H A P. VII.

NOW, that you may understand the Nature and Excellency of this Priesthood, I must tell you that *Melchisedec King of Salem*, and who, according to his Name and Title, was *King of Righteousness and of Peace*, was likewise *Priest of the most high God* :

And, in that Quality, he both blessed *Abraham*, when he was returning from the Slaughter of the Kings, and received from him the Tenth of the Spoils.

This Priesthood he neither received from his Father, nor Mother, neither did he transmit it to any Body after him, and, having neither Predecessor nor Successor in it, he has it from God in Perpetuity, as if he was his Son.

Now consider how great this Priesthood was, since the Patriarch Abraham gave him the Tenth of the Spoils ; and consequently how much more excellent than the Levitical Priesthood is that of

5. And verily they who are of the Sons of *Levi*, who receive the Office of the Priesthood, have a Commandment to take Tithes of the People, according to the Law, that is, of their Brethren, though they come out of the Loins of *Abraham*:

6. But he, whose Descent is not counted from them, received Tithes of *Abraham*, and blessed him that had the Promises.

7. And, without all Contradiction, the less is blessed of the better.

8. And here Men that die receive Tithes; but there he receives them, of whom it is witnessed that he liveth.

9. And, as I may so, *Levi* also, who receives Tithes, paid Tithes in *Abraham*.

10. For he was yet in the Loins of his Father, when *Melchisedec* met him.

11. If therefore Perfection were by the *Levitical* Priesthood, for under it the People received the Law, what farther Need was there that another Priest should rise after the Order of *Melchisedec*, and not be called after the Order of *Aaron*?

12. For,

Jesus Christ, since it is of the same Sort as that of *Melchisedec*.

It is true that the *Levitical* Priests had Command to receive the Tithes from those who had received the Law, *that is, from their Brethren*; since both they that received the Tithes, and they that paid them, were descended from *Abraham*:

But *Melchisedec*, though no Kin to *Abraham*, nor of that People, yet received Tithes from him, and even blessed him who had received so many Promises of Blessings from God.

Which is a plain Proof that the Priesthood of *Melchisedec* raised him above *Abraham*; for there is no Doubt, but it is *the less that is blessed of the better*.

Nay, to say it by the bye, that it raises him even above the *Levitical* Priesthood; for *Levi, who receives Tithes, paid him Tithes in Abraham; since he was in the Loins of his Father, when Melchisedec met him*.

Besides, in the Account the Scripture gives us of the *Levitical* Priesthood, it mentions the Mortality of those Priests, by telling us, how they succeeded to one another; but, when it speaks of that of *Melchisedec*, it says no more than this, *that he who enjoys it liveth*; which is another Proof of the Excellency of that Priesthood above the *Levitical*, since he who enjoys it liveth, whereas he who enjoys the *Levitical* dieth.

Now, if the *Levitical* Priesthood, and the Law which God gave by *Moses*, as so many Conditions upon which that Priesthood was to be of any Value, had been sufficient to atone for our Sins, and to reconcile us unto God, what farther Need was there that a Priest should rise out of a tribe different from that of *Levi*, with a Priesthood

12. For, the Priesthood being changed, there is made of Necessity a Change also of the Law.

13. For he, of whom these Things are spoken, pertaineth to another Tribe, of which no Man gave Attendance at the Altar.

14. For it is evident that our Lord sprang out of *Juda*, of which Tribe *Moses* spake nothing concerning Priesthood.

15. And it is yet far more evident ; for that, after the Order of *Melchisedec*, there ariseth another Priest,

16. Who is made not after the Law of a carnal Commandment, but after the Power of an endless Life.

17. For he testifieth, Thou art a Priest for ever after the Order of *Melchisedec*.

18. For there is verily a Disannulling of the Commandment going before, for the Weakness and Unprofitableness thereof :

19. For the Law made nothing perfect, but the Bringing in of a better Hope, by the which we draw nigh unto God.

20. And inasmuch as not, without an Oath, he was made Priest,

21. For those Priests were made without an Oath ; but this, with an Oath, by him that said unto him, the Lord sware, and will not repent,
Thou

of the same Sort as that of *Melchisedec*, and not of the same sort as that of *Aaron*?

Does not *the Changing of the Priesthood* shew, that *the Law*, which were so many Conditions imposed upon Men, only to make it available unto them, *is changed also*?

I repeat it, if the *Levitical* Priesthood was sufficient to make Atonement for our Sins, what farther Need was there that a Priest should rise from a Tribe different from that of *Levi*, and that his Priesthood should be of the same Sort as that of *Melchisedec*, and not of the same Sort as that of *Aaron*? For he who hath this Priesthood *pertaineth to another Tribe, of which no Man gave Attendance at the Altar. For it is evident that our Lord sprung out of Juda, of which Tribe Moses spake nothing concerning Priesthood.*

And it is yet far more evident that there ariseth another Priesthood, which is not to pass from Father to Son, as that of Aaron, but which is to be enjoyed for ever by the Possessor of it.

For the Psalmist testifies, *Thou art a Priest for ever after the Order of Melchisedec.*

So that the *Aaronical* Priesthood is changed, and the Reason, why it is changed, is, because it was insufficient to atone for our Sins, and to reconcile us unto God:

For this the Law never did; but this second Priesthood atones for our Sins, and reconciles us unto God:

Jesus Christ having been made the Priest and Surety of so much better Conditions of Salvation than the Conditions of the Law, that he was not made Priest and Surety of them, *without an Oath*; for the Lord said unto him, *The Lord sware, and will*

Thou art a Priest for ever after the Order of *Melchisedec*.

22. By so much was Jesus made a Surety of a better Testament.

23. And they truly were many Priests, because they were not suffered to continue, by reason of Death :

24. But this Man, because he continueth ever, hath an unchangeable Priesthood.

25. Wherefore he is able also to save them, to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.

26. For such an High priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens ;

27. Who needeth not daily, as those High-priests, to offer up Sacrifice, first for his own Sins, and then for the People ; for this he did once, when he offered up himself.

28. For the Law maketh Men High-priests, which have Infirmary ; but the Word of the Oath, which was since the Law, maketh the Son, who is consecrated for evermore.

CHAP. VIII.

Verse 1. **N**OW, of the Things which we have spoken, this is the Sum : We have such an High-priest, who is set on the Right-hand of the Throne of the Majesty in the Heavens ;

2. A Minister

will not repent, Thou art a Priest for ever after the Order of Melchisedec: Whereas the Aaronical Priests were made Priests and Sureties of the Law, without an Oath.

Besides, these *Priests were many*, because they, being Mortals, could not enjoy, for ever, their own Priesthood: But he, being immortal, enjoys his, for ever.

Therefore he'll be *able, for ever, to save them that come unto God by him, seeing he ever liveth to make Intercession for them.*

And let me tell you, that it was *such an High-priest that we wanted; a High-priest, who, being holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens,*

Is not obliged, like the *Aaronical Priests, to offer up, every Day, Sacrifices, first for their own Sins, and then for the People; but an High-priest, who, like ours, has appeased the Justice of God, by offering up himself once.*

For the Priests, the Law appointed, were depraved like other Men; whereas *the Oath God swore, after he had given the Law, appointed to be Priest his Son, who is, not only now, holy, harmless, undefiled and separate from Sinners, and consequently who has no Need to atone for himself; but who shall be so, for ever, and therefore who shall for ever be able to atone for us.*

C H A P. VIII.

NOW *the Sum of what I have said is this: We have such an High-priest, as sitteth on the Right-hand of the Throne of Majesty in Heaven;*

Where

2. A Minister of the Sanctuary and of the true Tabernacle, which the Lord pitched, and not Man.

3. For every High-priest is ordained to offer Gifts and Sacrifices; wherefore it is of Necessity that this Man have somewhat also to offer.

4. For, if he were on Earth, he should not be a Priest, seeing that there are Priests that offer Gifts according to the Law:

5. Who serve unto the Example and Shadow of heavenly Things, as *Moses* was admonished of God, when he was about to make the Tabernacle. For see, saith he, that thou make all Things according to the Pattern shewed to thee in the Mount.

6. But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises.

7. For, if that first Covenant had been faultless, then should no Place have been sought for the second.

8. For, finding Fault with them, he saith, Behold, the Days come, saith the Lord, when I will make a new Covenant with the House of *Israel*, and with the House of *Judah*:

9. Not

Where he offers for us Things that are proper and sufficient to make us holy, he being *the Minister of the true Tabernacle, which the Lord pitched, and not Man.*

For it is the Office of every Priest to offer Gifts and Sacrifices; wherefore it is necessary that this should also have some Things to offer, which Things must be different from those which were offered under the Law.

For, if he were on Earth, he could not offer them, seeing he is not of the Tribe of *Levi*, the only one appointed by God to offer them; and that there are Priests of that Tribe, who actually offer them:

Which Priests serve to a Tabernacle, which is but the Image and Shadow of the heavenly; for God said to *Moses*, when he was about making the earthly Tabernacle: See that thou make all Things according to the Pattern shewed to thee in the Mount; so that the Tabernacle, which *Moses* made, was not an Original, but only the Copy of that which he had seen in the Mount.

But our High-priest has obtained from God a Ministry so much better than the Ministry of the first Tabernacle, as he is the Mediator of a better Covenant, of a Covenant which is established upon better Promises than was that whereof the Priests of the first Tabernacle were the Mediators:

For, if the first Covenant had not been defective, there had been no room for a second; but that it is defective is very plain, since God, finding Fault with it, says,

Behold, the Days come, saith the Lord, when I will make a new Covenant with the House of *Israel*, and the House of *Judah*:

A Covenant

9. Not according to the Covenant that I made with their Fathers, in the Day when I took them by the Hand to lead them out of the Land of *Egypt*; because they continued not in my Covenant, and I regarded them not, saith the Lord.

10. For this is the Covenant that I will make with the House of *Israel*, after those Days, saith the Lord: I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People.

11. And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for all shall know me, from the least to the greatest.

12. For I will be merciful to their Unrighteousness, and their Sins and their Iniquities will I remember no more.

13. In that he saith, A new Covenant, he hath made the first old; now that which decayeth and waxeth old is ready to vanish away.

CHAP. IX.

Verse 1. **T**HEN verily the first Covenant had also Ordinances of divine Service, and a wordly Sanctuary.

2. For

A Covenant not like that which I made with their Fathers, in the Day when I took them by the Hand to lead them out of the Land of Egypt; for that Covenant consisted of external Observances which were enforced by temporal Blessings and Miseries; because they deserved no better from me, they continually tempting and disobeying me.

But this is the Covenant that I will make with the House of Israel, after those Days, says the Lord: I shall then require nothing from them, but what is most agreeable to their Reason; and I shall enforce it upon them with the greatest Blessings that their Hearts can desire, and I shall take them intirely under my Protection.

So that there will be no Need for a Man to be continually *teaching his Neighbour, or his Brother*, about what I require; for all, from the most ignorant to the most learned, shall be able to understand it, at the first Speaking.

For I shall be favourable unto them when I make this new Covenant with them; I shall then look with Mercy and Compassion on their Depravity, and their Sins and their Iniquities I will remember no more.

Now God, speaking of a new Covenant, shews that the first was growing old, and consequently that it was not to last, for ever.

C H A P. IX.

BUT to return to what I have said in the third Verse of the preceding Chapter, that *every Priest is ordained of God, that he may offer Gifts and Sacrifices, in Men's Behalf*: It follows then, since God had ordered and appointed Priests to do Service in the first Tabernacle, that there-
fore

2. For there was a Tabernacle made, the first wherein was the Candlestick, and the Table, and the Shew-bread ; which is called the Sanctuary.

3. And, after the second Veil, the Tabernacle, which is called the Holiest of all :

4. Which had the golden Censer, and the Ark of the Covenant overlaid round about with Gold, wherein was the golden Pot that had Manna, and *Aaron's* Rod that budded, and the Tables of the Covenant ;

5. And over it the Cherubims of Glory shadowing the Mercy-seat ; of which we cannot now speak particularly.

6. Now, when these Things were thus ordained, the Priests went always into the first Tabernacle, accomplishing the Service of God :

7. But into the second went the High-priest alone, once every Year, not without Blood, which he offered for himself, and for the Errors of the People.

8. The

fore the first Tabernacle had a Service which justified Men before God ; but that that Justification did not extend to our Conscience, but only to our temporal Life, will appear to whoever will consider the Make of the first Tabernacle, and the Nature of the Service that was performed in it.

The first Tabernacle was divided into two Apartments, by a Veil that ran across ; *in the first Apartment, which was called the Sanctuary*, that is, the Apartment where People were purified and sanctified from their exterior Defilements, *were kept the Candlestick, the Table, and the Shewbread.*

The Second, which was on the other Side of the Veil, was called *the Holy of Holies*, that is, the Apartment for those only that were truly sanctified and holy.

In this was kept *a golden Censer*, and several Instances of the Care God takes of his People ; such as some *Manna* which was kept in *a golden Pot*, *the Rod of Aaron which budded*, and *the Tables of the Covenant*, which were kept in the Ark, called, upon that Account, *the Ark of the Covenant.*

And over this second Apartment were the *Cheerubims of Glory*, shadowing the *Mercy-seat* ; the Meaning of all which Things there is no Need to give now particularly.

It suffices to say that, *these Things* being thus disposed in their proper Places and Apartments, *the Priest went*, every Day, *into the first*, called *the Sanctuary*, where he always performed *the Service* of the Tabernacle :

But *into the second*, called *the Holy of Holies*, entered none but *the High-priest*, and that but *once a Year* ; and not as an innocent and holy Man, but as a guilty one, *with Blood, which he offered*

8. The Holy Ghost this signifying, that the Way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing :

9. Which was a Figure for the Time then present, in which were offered both Gifts and Sacrifices, that could not make him that did the Service perfect, as pertaining to the Conscience,

10. Which stood only in Meats and Drinks, and divers Washings, and carnal Ordinances, imposed on them until the Time of Reformation.

11. But Christ being come an High-priest of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building ;

12. Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us.

13. For

offered for his own Sins, as well as for the Sins of the People.

The infinite Wisdom of God having ordered, that a Veil should intercept *the Way to the Holy of Holies* ; and that none but the High-priest should enter into it ; and that he should enter into it, not as being worthy and fit for that holy Place, but as one that was unworthy of it, to the End we might understand, that *the Way to the Holy of Holies* was not opened unto Men, by the Service of the first Tabernacle : And having likewise ordered that *the Cherubims of Glory should shadow his Mercy-seat*, that we might see plainly that the Way, how we obtain the Mercy of God, was not made manifest, by the Purifications and Sacrifices which were performed in that *first Tabernacle* :

Which first Tabernacle, and Service that was performed in it, could be but an Emblem of the Christian ; inasmuch as *the Gifts and Sacrifices, that were offered in it*, could not justify, as to his Conscience, him that offered them ;

Seeing *they stood only in Meats and Drinks, and divers Washings* and Purifications of the Body, which were, indeed, *imposed upon them* by God, but only till they were reformed and capable of a spiritual Service.

But Christ being become the High-priest and Mediator of our Reconciliation, by a greater and more perfect Tabernacle, by a Tabernacle not made with Hands, that is, not of the same Fabric as the first ;

Neither by the Blood of Goats and Calves, but by his own, entered once, and remains, for ever, *into the Holy of Holies*, he having found a proper and sufficient Atonement for our Sins.

13. For if the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the Purifying of the Flesh ;

14. How much more shall the Blood of Christ, who, through the eternal Spirit, offered himself without Spot to God, purge your Conscience from dead Works to serve the living God ?

15. And for this Cause he is the Mediator of the New Testament, that, by Means of Death, for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of eternal Inheritance.

16. For, where a Testament is, there must also of Necessity be the Death of the Testator.

17. For a Testament is of Force, after Men are dead ; otherwise it is of no Strength at all, whilst the Testator liveth.

18. Whereupon neither the first Testament was dedicated without Blood.

19. For, when *Moses* had spoken every Precept to all the People, according to the Law, he took the Blood of Calves and of Goats, with Water and scarlet Wool, and Hyssop, and sprinkled both the Book and all the People,

20. Saying, This is the Blood of the Testament which God hath enjoined unto you.

21. Moreover,

For, if God is pleased to accept of *the Blood of Bulls and of Goats, and of the Sprinkling the Ashes of a Heifer*, as an Atonement for the Defilements of our Body, so that we are neither punished, nor turned out of the Congregation of his People, upon their Account ;

How much more shall he not accept of the Blood of Jesus Christ, who, moved and assisted by his eternal Wisdom and Goodness, *offered his guiltless and innocent Life a Ransom for our guilty Lives unto him, as an Atonement for our Sins, so that we shall for ever live with him ?*

For, *for this Cause, is he the Mediator of the New Testament*, that, atoning by his Death for Sin, for which there was no Atonement made under *the first Testament*, those who, according to the Tenour of *the new*, are to be Heirs, might obtain that *eternal Inheritance* which is promised unto them.

I say, *that, atoning by his Death ; for, where a Testament is, there must also of Necessity be the Death of the Testator.*

Since nothing can be enjoyed from a Testament, but in Consequence of *the Death of the Testator.*

This is the Reason that even *the first Testament* was not ratified *without Blood.*

For, when Moses had spoken every Precept of the Law to all the People, he took the Blood of Calves and of Goats, with Water and Scarlet Wool, and Hyssop, and sprinkled both the Book and all the
ople,

Saying, This is the Blood of the Testament, that is, This Blood is the establishing and ratifying the Covenant, which God hath made with you.

21. Moreover, he sprinkled likewise with Blood both the Tabernacle and all the Vessels of the Ministry.

22. And almost all Things are by the Law purged with Blood; and, without Shedding of Blood, is no Remission.

23. It was therefore necessary that the Pattern of Things in the Heavens should be purified with these; but the heavenly Things themselves with better Sacrifices than these.

24. For Christ is not entered into the holy Places made with Hands, which are the Figures of the true; but into Heaven itself, now to appear in the Presence of God for us:

25. Nor yet that he should offer himself often, as the High-priest entereth into the holy Place, every Year, with the Blood of others:

26. For then must he often have suffered, since the Foundation of the World; but now, once in the End of the World, hath he appeared to put away Sin by the Sacrifice of himself.

27. And as it is appointed unto Men once to die, but after this the Judgment;

28. So Christ was once offered to bear the Sins of many; and unto them that look for him shall he appear, the second Time, without Sin, unto Salvation.

He likewise sprinkled with Blood both the Tabernacle, and all the Vessels of the Ministry.

And almost all the Purifications, which are ordered by the Law, are made with Blood; and, without Shedding of Blood, there is no Pardon obtained.

But if it was necessary that the Tabernacle, which was but the Image of Heaven, should be consecrated to the Service of God with such a Blood; it was then necessary that Heaven itself should be consecrated with better Blood.

For Jesus Christ is not entered into that Holy of Holies, which was made with Hands; but into Heaven itself, to appear before God, in our Behalf:

I say, *to appear before God, in our Behalf*, and not to offer his Life oftentimes; *as the High-priest entered, once a Year, into the Holy of Holies, with the Blood of Bullocks and Goats:*

For then, since Adam's Fall, he must have died many Times; whereas now, in this last Economy, he having offered once unto God his innocent Life a Ransom for the guilty Life of Man, his innocent Life having been accepted, he appears continually before him.

For it is with Jesus Christ, as it is with Men; for *as Men have been appointed by God to die*, and to remain in that State of Death, till they are called out of it to receive their Doom;

So Jesus Christ, having once offered his innocent Life for the guilty Lives of Men, is entered into Heaven, where he is to continue, till he comes, a second Time, to save those that hope in him; he having, by his once Dying for them, fully satisfied for their Sins.

CHAP. X.

Verse 1. **F**OR the Law, having a Shadow of good Things to come, and not the very Image of the Things, can never, with those Sacrifices which they offered Year by Year continually, make the Comers there unto perfect.

2. For then would they not have ceased to be offered? Because that the Worshippers, once purged, should have had no more Conscience of Sins.

3. But in those Sacrifices there is a Remembrance again made of Sins every Year.

4. For it is not possible that the Blood of Bulls and of Goats should take away Sins.

5. Wherefore, when he cometh into the World, he saith, Sacrifice and Offerings thou wouldest not, but a Body hast thou prepared me :

6. In Burnt-offerings and Sacrifices for Sin thou hast had no Pleasure :

7. Then said I, Lo, I come, in the Volume of the Book it is written of me, to do thy Will, O God.

8. Above,

C H A P. X.

IT was then necessary that Jesus Christ should, by his Death, atone for our Sins ; *for the Law*, being not so much as *the Image*, but only *the Shadow* of our Reconciliation to God, could, by no Means, by *those Sacrifices which* were offered every Year continually, make those that offered them agreeable unto God.

For, had it made them agreeable unto God, *then* those Sacrifices *would have ceased to be offered* ; since, those that offered them, being *once purged* from their Sins, would have been no longer conscious of any Guilt.

Whereas *these Sacrifices*, being repeated every Year, put People in Mind every Year, that they are guilty, and that their Sins are not atoned for.

And indeed, the Life of Bulls and of Goats, which is what the Law prescribes to be offered, cannot be a proper and sufficient Ransom for the forfeited Life of Man.

Therefore, when Jesus Christ is represented in the *xlth Psalm*, as offering himself unto God to be the Mediator between him and his degenerate Creatures, he is represented as saying, that God would neither accept of Sacrifices nor Oblations for their Ransom, but that he had given him a Body to pay it :

That even *the Burnt-offerings* were not approved of by God, as an Atonement for the Sins of Man :

Then said he, Lo, I come, O God, to do thy Will, as thou didst promise to Adam, and to the Prophets, that I would do it.

Who

8. Above, when he had said, Sacrifice, and Offering, and Burnt-offerings, and Offerings for Sin thou wouldest not, neither hadst Pleasure therein, which are offered by the Law ;

9. Then said, Lo, I come to do thy Will, O God. He taketh away the first, that he may establish the second.

10. By the which Will we are sanctified, through the Offering of the Body of Jesus Christ once for all.

11. And every Priest standeth daily ministering, and offering oftentimes the same Sacrifices, which can never take away Sins :

12. But this Man, after he had offered one Sacrifice for Sins, for ever sat down on the Right-hand of God ;

13. From henceforth expecting till his Enemies be made his Footstool.

14. For, by one Offering, he hath perfected for ever them that are sanctified.

15. Whereof the Holy Ghost also is a Witness to us ; for after that he had said before,

16. This is the Covenant that I will make with them, after those Days, saith the Lord, I will put my Laws into their Hearts, and in their Minds will I write them :

17. And their Sins and Iniquities will I remember no more.

18. Now,

When he had said that God would ~~not~~ accept, nor did approve, as a Ransom for the Sins of Men, of the Sacrifices, Oblations, and Burnt-offerings, which the Law did prescribe;

Then said he, Lo, I come to do thy Will, O God; by which Saying, he removes those Sacrifices, Oblations, and Burnt-offerings which God *would not*, that he may establish what God wills; which is, that Jesus Christ gives that Body for the Ransom of our Sins, which he had given unto him, for that Purpose.

By the which Will we are sanctified, Jesus Christ having given it up for our Sins.

And, from this, appears the Excellency of the Christian above the *Jewish* Dispensation; for their Priests did *minister, every Day, and offered oftentimes the very same* Oblations, which could, by no Means, atone for our Sins:

Whereas our High-priest, having offered himself once for our Sins, has, by so doing, fulfilled the Will of God, and is now *sitting at his Right-hand*;

Expecting what God has promised him, that *he will make his Enemies his Footstool*.

For, by offering himself once, he has done whatever was to be done, in order to reconcile unto God those that obey him.

This is what God himself witnesses unto us, when he says, *This is the Covenant that I will make with them, after those Days, saith the Lord;*

I will put my Laws into their Hearts, and in their Minds will I write them:

And their Sins and their Iniquities will I remember no more.

For,

18. Now, where Remission of these is, there is no more Offering for Sin.

19. Having therefore, Brethren, Boldness to enter into the Holiest by the Blood of Jesus,

20. By a new and living Way, which he hath consecrated for us, through the Veil, that is to say, his Flesh ;

21. And having an High-priest over the House of God :

22. Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.

23. Let us hold fast the Profession of our Faith, without Wavering, for he is faithful that promised.



For, if God *will no more remember our Sins and Iniquities*, it is plain then that he has forgiven them, and consequently that they are no more to be atoned for.

Having therefore, Brethren, in the Blood of Jesus Christ, Liberty to enter into the Holiest,

Through the Veil, that is, to say his Flesh, which is a new and living Way, which he has consecrated for us ;

And having a Priest who has full Power in the House of God :

Let us draw near unto him, with full Reliance upon his Protection, so long as we come unto him, with a sincere Resolution to reform our Lives and Actions according to his Instructions.

And let nothing tempt you to abandon his Religion to return to *Judaism* again ; let no Afflictions, no Terrors, though never so great, move you so much, as to make you *waver* in your Profession of Christianity ; seeing that *he who has promised* you his Protection in this World, and an eternal Life in the next, *is faithful*.



NOW

NO W what we may easily learn, from this doctrinal Part of this Epistle, is, that God had not prescribed unto the *Jews* their religious Service, because it was good in itself; but because it was proper for People as ignorant and disobedient as they were, in order to bring them, by Degrees, to the Acceptance of a Service which is really and intrinsically good; and that he did not neither prescribe it unto them, in order to make them just and innocent before him; but, on the contrary, to make them sensible that they were guilty, and consequently that they stood in Need of his Mercy, that, upon their Suing for it, he might give it them.

We may likewise easily learn, that it is by the Means and Mediation of Jesus Christ that we obtain the Mercy of God, he not only having given *his Life a Ransom* for ours, but likewise *interceding* for us, that is, using that supreme Power which God has given him, *both in Heaven and in Earth*, in such a Manner as to keep from those, who are sincerely desirous to *come unto God by him*, all Sins that would make them disagreeable unto God, and to give them all those Graces and Virtues which will infallibly recommend them to his Love and Favour.

But, if any one has been able to learn from it, that the Man Jesus Christ is the Creator, as well as the Governor of all Things, I own that he has learnt from it more than I have been able to do; for it has not been in my Power, from an Epistle which tells me, in Words as plain as Words can be, that Jesus Christ is *the express Image* of God, to draw any other Conclusion than this, that therefore he is not God, but *the express Image* of God.

And

And indeed, had this Author taught that Jesus Christ is the Creator of Man, it would of Necessity follow, from such a Doctrine, that none of the three Persons of the Trinity could be more directly injured and affronted, by the Misbehaviour of Man, than Jesus Christ; and therefore that, if an Atonement for that Misbehaviour is to be paid by one of the three Persons of the Trinity, it is not to be paid but received by Jesus Christ. But the Author of this Epistle is positive in affirming, that Jesus Christ paid it, that he paid it unto God, and that he has accepted of it; and therefore he is positive in affirming, that Jesus Christ is neither God nor the Creator of Man; but *the Lamb of God, who, both by his Appointment and Acceptance, takes away the Sins of the World.*

Now that I have made an End of what I intended, let me conjure my Readers, that in Compassion to themselves, who ought, above all Things, to wish to enjoy Religion in its Purity; that, in Compassion to Thousands who abandon Christianity, and to Millions who reject it, upon the Account of our teaching that God is a triple Being; they would be pleased to examine, without Partiality or Prejudice, whether what I have said is agreeable to the Scripture, or not. And let them not look upon the Time they may spend, in this Examination, as ill spent; for it may, for aught they know, be the best spent, in their whole Life. When we *Protestants* intreat the *Papists* to examine, whether their Transubstantiation is a Scripture Doctrine, or not; they tell us that it is not only needless, but even dangerous; since they cannot do it, without questioning the Capacity and Veracity of so many pious and learned Men,

Men, who have done it many and many Times. But what do they get, by their thus obstinately refusing so necessary, so beneficial an Examination, but the Shame of adoring, for ever, as a Mystery, a Doctrine which they would otherwise explode, as a Contradiction.



A DIS

A
DISCOURSE
ON THE
S I N
AGAINST THE
H O L Y G H O S T,

Offered to the

J E W S Consideration,

WITH

A sincere Desire it may be of some
Service to them.

Matt. xii. 31, 32. *Wherefore I say unto you, All Manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the Holy Ghost shall not be forgiven unto Men.*

And whosoever speaketh a Word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.

THE Word, which we have translated Ghost, signifies *Wind*, and is used, in that literal Sense, by the Scripture, to denote the Help and Assistance which God promised to give to the
X *Messias*

Messias and his Adherents, in order to establish that Kingdom which he has given him.

The Reason, why the Scripture useth the Word *Wind* to denote that Help and Assistance, is, because God intended to give it to the Apostles, the chief Instruments in establishing that Kingdom, under the Emblem of a real *Wind*; for, answerable to what Jesus Christ had promised them, viz. that, in a few Days, God would baptize them with *Wind* at *Jerusalem*, whilst they were all in a House in that Town, expecting the Effects of this Promise, on a sudden, on their being surrounded and penetrated with a *rustling mighty Wind from Heaven*, they found themselves *endued with Power from on high*, so that they spake various Tongues, which they knew not before.

To *sin then against the holy Wind*, or rather against that divine Assistance, whereof *the holy Wind*, with which God baptized the Apostles at *Jerusalem*, was an Emblem, is saying that the Effects of the Help and Assistance, which God gave to the *Messias* and his Adherents, in order to establish that Kingdom which he has given him, were not the Effects of his divine Help and Assistance, and consequently that the *Messias* is not the *Messias*.

This Sin is capable of several Aggravations; for one may either *lie*, or *slander*, or *blaspheme against* this divine Assistance; and one may *blaspheme against* it, in lesser or higher and more provoking Degrees. The *Jews*, for Instance, *lied against* it, when they said to the Man born blind, whom Jesus Christ had cured, *Give God the Praise; we know that this Man is a Sinner*, that is, a Cheat and an Impostor, *John ix. 24*. They *slandered against* it, when they said, that the Apostles were *full of new Wine*, *Acts ii. 13*, intimating that

that they did not speak, as they did, because God inabled them so to do, but because they were drunk. And they *blasphemed against it*, when they said that Jesus Christ *had a Devil*, and therefore was not to be hearkened to, *John x. 20.* And in a higher and more affronting Degree, when they said that he was so far from doing his Miracles by the Help and Assistance of God, the best of Beings, that, on the contrary, he did them, by the Help and Assistance of the very worst of all, even by *Beelzebub, the Prince of the Devils.*

Any Degree of this Sin is so heinous an Offence, that Jesus Christ declares that, although *all Manner of Sin and Blasphemy shall be forgiven unto Men*, yet *Blaspheming, nay, Speaking against this divine Assistance, shall not be forgiven unto Men, neither in this World, neither in the World to come.*

What makes any Degree of this Sin so heinous an Offence is, that the lowest as well as the highest Degree of it baffles, and makes ineffectual, all that infinite Wisdom has devised, and infinite Goodness has given us, for our Recovery; for, whether, or no, a Man ascribes the Works of the *Messias* to *Beelzebub*, so long does he deny that the *Messias* is the *Messias*; and consequently God's having appointed, sent, and inabled the *Messias* to recover this Man, is, as to this Man, to no Manner of Purpose. Therefore it is no Wonder, if God, in order to deter Men from the least Degree of this Sin, declares, by Jesus Christ, that *it shall not be forgiven, neither in this World, neither in the World to come.* All Manner of Sin and Blasphemy, says he, *shall be forgiven unto Men; for whosoever speaketh a Word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the holy*

Wind, it shall not be forgiven him, neither in this World, neither in the World to come.

Though it is most certain that, in Consequence of the Covenant of Grace, *all Manner of Sins*, if sincerely repented of, *are forgiven unto Men*; yet since it was the *Pharisees* ascribing to *Beelzebub* the Miracles which God wrought by the Hands of the *Messias*, which occasioned this Discourse; and that, from the Beginning to the End of it, Jesus Christ speaks of the ill Use Men may make of their Tongue, and of no other Sin; it is evident that, by *all Manner of Sin*, Jesus Christ does not mean, here, all those Transgressions a Man may be guilty of, but only all Manner and Degrees of *Evil-speaking*; and therefore that his Meaning is that, though God will, upon due Repentance, forgive all those *Lyes, Slanders, and Blasphemies* which Men may commit against one another, nay, even against the *Son of Man*; yet, if they are guilty even of the least Degree of *Evil-speaking against* the Help which he gives to the *Messias*, in order to prove him to be the *Messias*, their Repenting of it will not excuse them from Punishment, for God will, in no Case whatsoever, forgive it.

But then this is a hard Saying, a Saying which can neither be reconciled with the Goodness of God, nor with the Scripture, if the Meaning is, as some Divines imagine, that he will *damn eternally* a Man, for having *spoke a Word against* those Marks and Tokens which he is pleased to give him, in order for him to know the *Messias* by, though he repents never so sincerely for it; for St. Paul tells us that, when *the Fulness of the Gentiles is come in*, that then *the Deliverer shall come out of Sion, who shall turn away Ungodliness from Jacob*: For if, after *the Deliverer* has turned away this *Ungodliness from Jacob*, *Jacob* is still to be *damned eternally*

eternally for it, of what Use and Benefit is this great Deliverer to him, and where is the Goodness of God, in sending him to him? The Meaning of Jesus Christ therefore is, that whereas any Sort or Degree of *Evil-speaking* against any Man, nay, *against the Son of Man* himself, if sincerely repented of, *will be forgiven unto Men*, so that they shall neither be punished for it *in this World*, *neither in the World to come*: Yet a Word spoken against the Help which God gives to the *Messias*, in order to prove him to be the *Messias*, *will not be forgiven unto them*; for, if they do not repent of it, they shall be punished for it both *in this*, and *in the World to come*. And, though they repent of it, yet they shall be punished for it, *in this*, though not *in the World to come*; which agrees with what St. Mark says, that *he who shall blaspheme against the holy Wind, is (not damned eternally) but in Danger of being so*. Mark iii. 29.

So that this Sin is unpardonable, only as to *this World*; and it is unpardonable, as to *this World*, not because it will for ever be punished in it, but because, whether a Man repents of it, or no, yet he will certainly be punished for it, *in this World*; which differences this Sin from all others, since all others, if sincerely repented of, are neither punished, *in this*, nor *in the World to come*.

The Jews did both *speak* and *blaspheme* against the Record which God bore unto the *Messias*; for they not only denied, that Jesus Christ did his Miracles by the Help and Assistance of God, but they affirmed that he did them by the Power of the Devil. And they were guilty, and consequently punishable for this Sin, because they were not *blind*; for, *had they been blind*, as Jesus Christ tells them, *they would have no Sin*; but now you say, *We see, therefore your Sin remaineth*,

John ix. 41. That is, You own that you see what I do, which being the very same Things which you expect from the *Messias*, nothing can excuse your Denying me to be he; for, were I not he, I who have all the Marks and Tokens which God has given you to know the *Messias* by, then there would be no Knowing the *Messias*, and consequently no Relying upon God's Declarations: And had I all those Marks from *Beelzebub*, as you say I have, then *Beelzebub* would have rendered insignificant God's Declarations, and consequently would be his *Prince*, as well as *the Prince of the Devils*.

Since then the *Jews* were guilty and punishable for this Sin, for no other Reason than because they were not *blind*, that is, than because, they knowing the Marks of the *Messias*, and seeing them in Jesus Christ, yet they denied him to be the *Messias*; it follows that whoever is *blind*, that is, whoever does not know those Marks, as the Heathen do not; and whoever, knowing them and allowing them to have been in Jesus Christ, owns him for the *Messias*, as all Christians do; cannot be guilty of this Sin; and consequently that none but the *Jews* are guilty and punishable for it. What remains then is to see, whether the *Jews* are punished for it, *in this World*.

That they have lost their religious and civil Government, their Temple, their Town, their Country and Liberty, is what they freely own; but that they have lost all those Advantages, as a Punishment for their not acknowledging Jesus Christ to be the *Messias*, is what they deny. But then they should shew that their not acknowledging Jesus Christ to be the *Messias* is no Fault, or, at least, no Fault of theirs; and that what they suffer is different from what Jesus Christ declared they

they should suffer, upon that Account; for so long as they do not shew this, so long does it follow, that what they do suffer, they really suffer it, for their denying Jesus Christ to be the *Messias*.

God has promised to the *Jews* to send them a great Deliverer, one *in whom all Nations were to be blessed*; he had declared unto them the Time when he intended to send him, and had given them all the Marks and Tokens by which they were to know him. Jesus Christ came at the appointed Time, with all those Marks and Tokens; he declared unto them that he was the *Messias*, and appeals to what he did, as a Demonstration of it: *If I do not the Works of my Father*, says he, that is, if I do not those very Miracles which God promised you he would enable the *Messias* to do, *believe me not*; that is, do not believe me, when I tell you that *I am he*. But, *if I do, though you believe me not, believe the Works*, John x 37. 38, that is, *believe that*, of Necessity, I must be the *Messias*, since I do the Works which the *Messias* was to do; for, were I, by any Means whatsoever able to do them, and yet was not the *Messias*, God, who has given you those Works, as Marks by which you are to know him whom he has promised to send unto you, would never suffer me to do them.

Now for the *Jews* not to receive this Testimony, which these *Works* bore to Jesus Christ, was certainly a Fault, and their own; since they were the very same which they were promised, and did expect God would enable the *Messias* to do, and it was a Fault which deserved no less Punishment than that which they suffer; for what can a Nation, that will neither obey nor acknowledge him, *in whom all Nations are to be blessed*, deserve less

than to be made the most miserable of all Nations?

Besides, not only Jesus Christ came with all the Works and Marks of the *Messias*, but he likewise declared unto the *Jews* that they should be punished, *in this World*, for their not acknowledging him as such; and told them the Nature of their Punishment, the Time when they were to receive it, the People that would inflict it upon them, and how long it would last; for he declared to them that, because he had, many and many Times, to no Purpose, endeavoured, *to gather them, even as a Hen gathereth her Chickens under her Wings*, therefore *their House should be left desolate*: That *not one Stone* of the Place, where God had appointed and fixed their religious Service, *should be left upon another*: That the *Romans*, under whose Protection they were for the present, and upon whose Account they had agreed to put him to Death, for Fear of exasperating them, when *all Men, if they let him alone*, convinced by his many Miracles, should *believe* him to be the *Messias*, John xi. 47, 48, were the very People, who, like Birds of Prey, would pursue and devour them, wherever they went: That these Calamities would, in a few Years, even before the present Generation was extinct, come upon them: And that they should remain in this forlorn and desolate Condition, till they owned that *he came in the Name of the Lord*, and consequently that he was the *blessed Messias*, and not an Impostor and a Magician.

And what is very wonderful, is, that as they have, for these seventeen hundred Years, denied that Jesus Christ is the *Blessed who came in the Name of the Lord*; so they have, for these seventeen hundred Years, remained under these unparalleled

ralleled and foretold Calamities. Is it not then evident, beyond all Doubt, that the *Jews* suffer what they do suffer, because they deny Jesus Christ to be the *Messias*, and consequently that they are punished, *in this World*, for this very Sin?

The Time when the *Jews* shall abandon this Sin, and confess that Jesus Christ is the *Blessed who came in the Name of the Lord*, and consequently when their Punishment shall cease, St. Paul tells us, is when *the Fulness of the Gentiles is come in*; that is, when all the *Gentiles*, who are to be persuaded that Jesus Christ came from God, by the Miseries they see the *Jews* suffer for denying it, have embraced his Religion; for then *the Deliverer shall come out of Sion, and shall turn away Ungodliness from Jacob*. Rom. xi. 26, 27.

The Reason St. Paul gives, why *the Deliverer shall*, then, *turn away Ungodliness from Jacob*, is that the *Jews* are still the *Beloved* of God, upon their *Fathers* Account, though for the Instruction of the *Gentiles*, he so severely punishes them for their *Ungodliness*; so that one of the Reasons, why God punishes the *Jews*, *in this very World*, for their denying Jesus Christ to be the *Messias*, is, because the *Gentiles*, to whom neither the Character of the *Messias* is given, nor the Promise of his Person is made, cannot know, by any better Method, that Jesus Christ came from God, and that it was he who had been promised to the *Jews*, as him *in whom all Nations were to be blessed*, than by seeing them suffer so many Calamities for their denying it.

Now that a *Messias* should be promised to the *Jews*; that Marks and Tokens should be given them to know him by; that the *Jews* should expect him, even with Impatience; and yet, when
Jesus

Jesus Christ comes, with all these Marks and Tokens, they should not receive him as the promised *Messias*; is really astonishing: Therefore let us try whether we can find out what induced them to it.

What induced them to it is, that Jesus Christ did not seem to them to be a King, a Thing which God had promised the *Messias* should be; and the Reason, why he did not seem to them to be a King, is, because he neither delivered them from the *Romans*, nor seemed capable to do it; a Thing which they expected from the *Messias*, *whose Dominions were to be from Sea, even to Sea, and from the River unto the Ends of the Earth.* But let God be true, and all Men Lyars; that is, let all Men confess, that God is true, in performing his Promises, and that the *Jews* did strangely impose upon themselves, in believing that Jesus Christ was not a King, because he was not such a one as they would have him; for he was a King, a great King, and such a one as God had promised the *Messias* should be. *Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem,* says *Zechariah*, ch. ix. 9. *Behold thy King cometh unto thee.* And what is the Character the Prophet gives to this King, at whose Coming *Zion* and *Jerusalem* were to shout and greatly to rejoice? Was it a King that was to make *Zion* and *Jerusalem* rich by impoverishing other Nations? No, *he was just.* Was he a King, that should make them great, by enslaving other People to them? No, *he brought Salvation* to all. Did he come to *Zion* and *Jerusalem* with Pomp and Grandeur? No, *he came lowly.* Did he come to them with a warlike Equipage? No, *he came riding upon an Ass, nay, upon the Colt, the Foal of an Ass.* And what was the
the

the Drift of his Coming? It was to *Speak Peace*, not only to *Zion* and *Jerusalem*, but also to the *Heathen*. And did not Jesus Christ answer every Part of this Character? Did he not make his Entry in *Jerusalem*, without Pomp and Grandeur, but *lowly*, and riding upon a *Colt*, the *Fole of an Ass*? Did he do, or did he require, any thing from Men but what was most just? And did not all his Words and Actions make it evident, that the Drift of his Coming was to deliver Men from their true and greatest Enemies, even from their Sins and Depravity, and to put all the World, the *Heathen* as well as the *Jews*, into a State of Peace and Happiness, by reconciling them unto God? And therefore was it not their own Fault, that they did not see that he was that great King, *whose Dominions should be from Sea, even to Sea, and from the River unto the Ends of the Earth*? Jesus Christ offered and gave to the *Jews* Means sufficient and proper to deliver them from their true Enemies; Means sufficient and proper to make them lead, in this World, an innocent, peaceable, and contented Life, even in the Midst of the greatest Calamities, and a happy one, in the next. And was not this a better Proof that he was that great King, whom God had promised unto them, than if he had actually delivered them from the *Romans*, and made them the Tyrants and Oppressors of all their Fellow-Creatures.

But the Misfortune is, it was not a King *just and lowly*, whom the *Jews* desired; and therefore they did shut their Eyes, and stop their Ears, and would neither see, nor hear, that it was, however, such a one that God had promised unto them. Their great Desire was, not to be free from their Sins, but from the *Romans*;
not

not to conquer themselves, but other People ; not to enjoy that real Happiness which attends Virtue, but that imaginary one which attends Vice : And, as they did not see any Likelihood that Jesus Christ would procure them these Things, they were so far from being willing to see, that he was the promised King, that, on the contrary, they did what they could to prevent other People from seeing it, by agreeing to *turn out of the Synagogue any Man that should confess that he was the Christ.*

Since then it was the *Jews* shutting their Eyes, and stopping their Ears to what God did really promise, that they might give what Sense they pleased to his Promises, which has brought upon them those many Calamities which they have suffered, for these seventeen hundred Years, and which they are still to suffer, *till the Fulness of the Gentiles be come in* : Let it be a Warning and a Caution to us, not to give to Scripture Words any other Meaning, than such as is suitable to the Design their Authors had in using them.

This Advice is short, plain, and obvious ; but let us not overlook it, for its being so ; for there is great Occasion for it. For, did Christians give to Scripture Words no other Meaning than such as is suitable to the Design the sacred Authors had in using them, how could there be so many different Opinions, as there are amongst them ? Do not all those different Opinions shew, that many use the Words of the Scripture, in a Sense different from that of the holy Penmen ? And does not Experience shew that the Words of the Scripture, being used in a Sense different from that of the holy Penmen, are so far from bringing *Peace on Earth, and Good-*
will

will towards Men, that, on the contrary, they bring among Christians all the Discord, Ill-will, and Malice which human Depravity is capable of; a Punishment as visibly and justly laid by God upon Christians, for their chusing rather to force him to speak the Language of their different Churches, than to let him speak his own, as to be the Scorn and Contempt of all Nations is laid upon the *Jews*, for their preferring a King according to their own Fancy to that according to Promise.

F I N I S.

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P. 5. l. 9, that is. p. 8. l. 18, has forbid it you. p. 12. l. 1, because thou didst pretend. p. 13. l. 21, that he has no need. p. 21. l. 7, unto them. p. 38. l. 6, he says that the Creature. p. 67. l. 18, upon the account of. p. 155. l. 6, were created in him. p. 162. l. 13, *Adam* cou'd not be. p. 165. l. 35, by his infinite Wisdom and Power shall make him. p. 166. l. 30, and love. p. 167. l. 16, Reformer. p. 169. l. 16, Opinion. p. 184. l. 37, Meanings. p. 193, lays down. p. 218. l. 8, wrote to *Autolybus*. p. 236. l. 12, to go to *Nice*. p. 236. l. 30. the word Substance. p. 279. l. 37, tribe. p. 293. l. 31, People.



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